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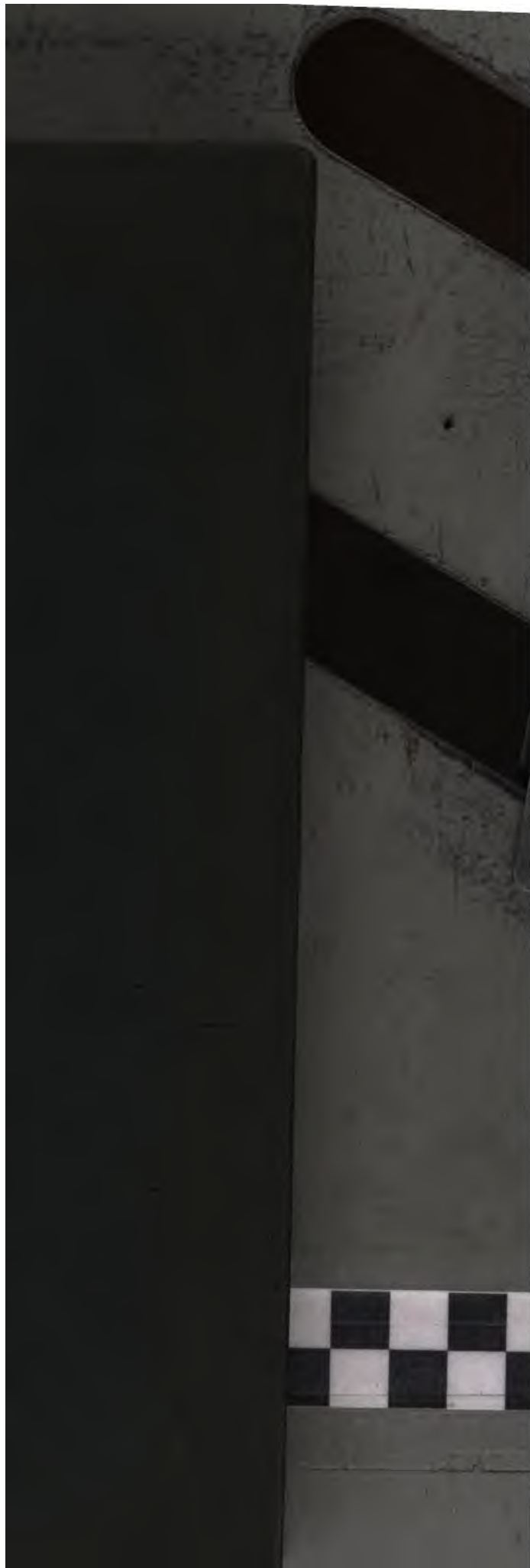
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THE
BAPTIST MISSIONARY MAGAZINE.

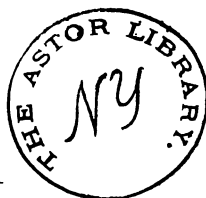
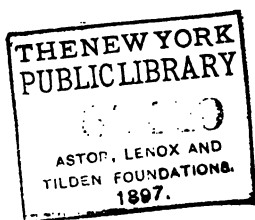
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INDEX.

Abbott, Rev. Mr.,	91, 177	Creeks.—See <i>Mission to</i> ,	
——, Mrs.,	139	Crocker, Rev. Mr.,	170
Address of Mr. Binney,	25	Cross, Rev. Mr.,	175
—— of Mr. Brown,	229	Correspondence with missionaries,	272
—— of Cherokee delegates,	237	Cutter, Mrs.,	234, 236, 309, 318
—— of London Miss. Society,	113, 137		
Aeng,	39	Day, Mrs.,	68
Africa,	22, 118, 137	Davenport, Rev. Mr.,	73, 237
—— See <i>Mission to West</i> ,		Dean, Rev. Mr.,	117
Agencies,	156, 160	——, Mrs. Matilda,	132
Ahom annals,	281	——, Mrs. Theodosia,	133
Alabama Bap. State Convention,	220	Devan, Rev. Dr.,	1, 272
Apostolos,	6, 169	Dialects, Karen,	254
Appointments,	186	Dickson, Mrs.,	11, 87, 89
Arnold, Rev. Mr.,	8, 170, 242, 282	Dong Yan,	69, 311
Arracan.—See <i>Mission to</i> ,		Donations,	22, 46, 69, 87, 92, 118, 141, 201, 225, 249, 275, 298, 320
Assam.—See <i>Mission to</i> ,			
Assistants, native, 102, 127, 178, 193, 197, 198,		Effort, concentrated,	254
211, 212, 214, 218, 220, 319			
Association, Am. Indian Mission,	246	Fakeer,	82
		Foulboeuf, Rev. L. J.,	271, 290
Ball, Mrs.,	134	France.—See <i>Mission to</i> ,	
Banyan,	281		
Baptisms, 4, 52, 58, 59, 60, 67, 68, 78, 81, 85,		Geography of the shasters,	80, 306, 309
86, 87, 97, 99, 100, 101, 117, 118, 141, 164,		Germany.—See <i>Mission to</i> ,	
166, 172, 175, 178, 179, 182, 185, 210, 218,		Ghaing,	81
219, 249, 257, 259, 261, 262, 265, 269, 273,		Goitre, or bronchocele,	84
279, 302, 303, 304, 312, 318, 319,		Gowahati,	185, 200, 366
234, 238, 309		Greece.—See <i>Mission to</i> ,	
Batiram,	136	Green, David,	270
Bell, Hannah,	237	Guizot, M., reply of,	116
Bennett, Rev. Mr.	124, 306		
Bhutans,	25	Hamburg,	218, 219, 269, 301
Binney, Rev. Mr., Address of,	43, 129, 269	Hanover,	268, 303
Bitterfeldt,	147, 150, 158, 221, 223	Hay, Mrs.,	45
Board, Acting,	69, 145, 159,	Hindoos,	61, 64, 79, 121, 124, 277, 279, 303,
——, Am. Bap., of For. Miss.,	223, 292		307, 309
——, Am. Com. for For. Miss.,	18, 45,	Holland,	43, 219, 270, 304
——, Southern For. Miss.,	106, 287, 296, 315	Holstein,	42, 218
Boone, Mrs.,	296		
Brittany,	133	Idolatry,	36, 208, 260, 261, 365, 277, 308, 312
Brunswick,	17, 127	Ingalls, Rev. Mr.,	117, 140, 259, 261
Budhism,	268, 303	Indians, tribes of, in Indian Territory,	247
Buel, Rev. Mr.,	38, 127, 260	—— See <i>Missions to</i> ,	
Bullard, Rev. Mr.,	5, 169, 287		
Burmah.—See <i>Mission to</i> ,	68	Jager, Caroline,	136
		Jews, efforts for	87
Calcutta,	15, 61	—— in Corfu,	90
Caleb, journal of,	310	Johnson, Mrs. Maria,	132
Canada,	15	Jones, Rev. Mr.,	256
Caste,	122	Judson, Rev. Dr.,	171, 247, 298
Chandler, Mr.,	182	——, Mrs.,	247, 298
Cherokees.—See <i>Mission to</i> ,		Kabin,	259, 261
China, 107, 110, 111, 137, 273		Kacharis,	306
—— See <i>Mission to</i> ,		Karens,	49, 60, 81, 84, 86, 98, 125, 178, 197,
Chek Chin,	211	——, Pgwo,	224, 237, 271
—— Leng Chir,	208, 209	——, Siamese,	57, 255, 311, 314
—— Nea Sue,	207	Kelley, Miss,	56, 256
—— Tang,	210, 211	Klass, Benjamin,	141
Choctaws.—See <i>Mission to</i> ,		Knott, Rev. Henry,	135
Comstock, Rev. Mr., last journal of,	35	Kobner, Rev. Mr.,	44
——, Rev. Mr., death of,	177	Kowloon,	218, 302
Convention, General,	293, 295	Kyook Phyoo,	137, 184, 199
——, Alabama Bap. State,	220		40
——, Southern Baptist,	246, 293	Lakon-la-yok,	75
Converts, native, African,	136	Lathrop, Miss,	117, 140, 174
—— See <i>Baptisms</i> ,		Lehmann, Mrs.,	131
Corfu,	90, 268, 282	Long-ka-shu,	78, 207, 309

Index.

Leopold, Capt.,	136	Pomerania,	42, 269, 304
Letters received,	69, 225, 319	Pontac, George,	136
Levi, Nidhi,	277, 280	Potts, Rev. R. D.,	166, 224
Lithuania,	219, 269	Pratt, Mrs.,	45
Love, Rev. Mr.,	169	Preaching, Greek,	243, 265
		Publications,	153, 160, 190
Macgowan, Dr.,	21, 61, 138, 140, 273	Ramree,	40
Magazzin,	97, 100	Rangoon,	117, 174
Mahons, Caleb,	135	Receipts, comparative,	22, 45, 69, 91, 118
Malcom, Rev. Dr., mission to the East,	149, 155	— during the year,	191
of,	135	Removals,	186
Mangaba, Joseph,	74	Report, Thirty-first Annual,	159, 223
Map of Siam,	66	— of Treasurer,	188
Martyn, Henry, residence of,	55, 57, 237, 253	— of German Mission,	217, 268
Mata,		— of Maulmain Miss. Society,	193
Maulmain.—See <i>Mission to</i> ,		Roberts, Rev. Mr.,	183
Mecklenburg,	42	Robytje, Matthew,	136
Memel,	219, 269		
Memorial to the King of the French,	113, 116	Sandwich Islands,	106, 315
— of Kiying,	273	Sau Qua-la,	214
Mennonites of Lithuania,	42	Schauffler, Mr.,	219
Mergui.—See <i>Mission to</i> ,		Schools,	12, 56, 64, 87, 89, 100, 101, 105, 123,
Mikirs,	282, 308	125, 140, 162, 163, 165, 171, 172, 176, 179,	
Milne, Mrs. Rachel,	132	182, 183, 185, 200, 212, 215, 245, 260, 265,	
Missions, general view of,	1, 151, 153, 157, 161, 186		289, 318
—, transfer of,	293	Schuman, Tabea,	136
— in Calcutta,	63	Scriptures in Assamese,	79, 184, 277
Mission to Arracan,	21, 35, 68, 91, 97, 139, 177, 318	— in Burmese,	173
— to Assam,	79, 121, 124, 140, 184, 234, 277, 305, 310	— in Cherokee,	249
— to Burmah,	20, 117, 140, 171, 174, 225	— in Chinese,	78, 183, 205, 207, 211
— to Cherokees,	164, 149, 297	— in German,	129, 220
— to China,	3, 21, 66, 90, 105, 107, 117, 140, 183, 272, 318	— in Greek,	1, 240, 245, 264, 287, 289, 290, 307
— to Choctaws,	166	— in Karen,	176, 237, 259
— to Creeks,	118, 166	— in Ojibwa,	161
— to Denmark,	42, 43, 168, 304	— in Siamese,	180
— to France,	22, 102, 166, 271, 319	Selonge,	54, 59
— to Germany,	41, 43, 128, 168, 217, 268, 297, 301	Serampore,	65
— to Greece,	5, 8, 11, 87, 157, 169, 240, 263, 282, 287	Shawano.—See <i>Mission to</i> ,	
— to Maulmain,	59, 68, 117, 140, 171, 247, 262, 311	Shuck, Mrs. Henrietta Hall,	90, 134, 138, 183
— to Mergui,	53, 59, 117, 176, 260	Siam.—See <i>Mission to</i> ,	
— to Ojibwas,	161	Sinim, land of,	111
— to Ottawas,	141, 161, 270	Swinging,	61
— to Shawanoes,	162, 270, 273	Society, Am. Indian Miss.,	246
— to Siam,	21, 73, 77, 179, 205, 296	— (Eng.) Bap. Miss.,	13
— to Tavoy,	21, 49, 54, 80, 125, 174, 212, 236, 263, 271	— of Free Church of Scotland,	87
— to Telbogoes,	68, 185, 223, 297	— London Miss.,	44
— to Tonawandas and Tuscaroras,	162	— Maulmain, Miss.,	174, 193
— to West Africa,	22, 118, 137, 170	Stilson, Rev. Mr.,	21
— Baptist, in Calcutta,	65		
Morrison, Mrs. Mary,	132	Tahiti,	44, 113
Mussulmang,	127, 279	Tavoy.—See <i>Mission to</i> ,	
Myat Kyau,	100	Teloogoes.—See <i>Mission to</i> ,	
—, letter of,	101	Tezpur,	124, 306
Nestorians,	18, 108	Toa, Timothy,	136
Newville,	82, 86	Tonawandas.—See <i>Mission to</i> ,	
Ningpo,	110, 184	Tracts,	173, 180, 181, 209, 218, 220, 245, 249, 259, 282, 302, 308
Ojibwas.—See <i>Mission to</i> ,		Travelling in India,	237, 253, 261, 281, 308, 312
Oldenburg,	43, 168, 269, 304	Treasury, condition of,	152, 160, 192, 194
"Old Prophet,"	56, 255	Treasurer, Annual Report of,	188
Oncken, Mrs.,	40, 297, 301	— Assistant,	274
Ong-kyoung,	79, 98	Trinidad,	13
Opium,	122	Triumvirate of Serampore,	66
Orphan Institution proposed,	123	Tucker, Rev. E.,	166
Ottawas.—See <i>Mission to</i> ,		Tui, A., letter of,	3
Peh Chun,	207	Van Husen, Rev. Mr.,	68, 185, 223, 297
Penitentiary system of Corfu,	268	Waldo, Miss,	11, 89, 285
Persecutions,	43, 44, 102, 104, 119, 217, 268, 269, 271, 303	Wedding of bamboo trees,	63
		Willard, Rev. Mr.,	22, 167
		Zanay,	40
		Zeal, missionary,	25—35, 108, 137, 229, 254
		—, —, —, examples of,	5, 58, 131, 137, 177, 198, 219, 302

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

JANUARY, 1845.

NO. 1.

American Baptist Board of Foreign Missions.

BRIEF SKETCH OF THE MISSIONS.

In entering on a new year, we invite our readers to glance, for a moment, at the condition of our missions. There are under the supervision of the Board of Managers of the Baptist General Convention, the following missionary stations.

NORTH AMERICAN INDIANS.

The gospel has been preached, the word of God circulated, and schools maintained among nine Indian tribes,—the Ojibwas, Ottawas, Tonawandas, Shawanoes, Stock-bridges, Delawares, Cherokees, Creeks, and Choctaws.

At the different stations among these tribes there are fourteen male, and eighteen female missionaries, and ten native assistants. Most of these stations have enjoyed, during the year, tokens of the divine favor.

EUROPE.

In *France* there are seven stations embracing thirteen churches. The Board have sustained at these stations during the past year one missionary and twelve native preachers and assistants. Though “the direct opposition of the authorities in prosecuting and fining some, and in forbidding others to assemble, in numbers more than twenty, in one time and place, the calumnious efforts of papists, specially of the clergy, and the efforts of Protestant evangelists and colporteurs,” are obstacles by which the work is retarded; progress has, nevertheless, been made. This is specially the case as to the principles of religious liberty.

In *Germany* and *Denmark* there are ten stations, including three in Prussia and one in Hanover; and twelve preachers and assistants, all natives of the country. The members of these churches are not only exhibiting great Christian fortitude and meekness under the trials to which they are subject in consequence of following out the dictates of their consciences, but are showing a commendable zeal in promoting a pure Christianity among the people of their respective countries. Ours is a religion alike of principle and feeling, and our brethren in Europe are, many of them, a striking exemplification of both. The baptisms in connexion with these churches during the past conventional year were seventy-four.

In *Greece*, where are two male and four female missionaries, nothing has occurred to interrupt the silent and unobtrusive influence of faithful labor in teaching and preaching.

VOL. XXV.

1

their houses and to their boats, to explain this new doctrine.

"On the 17th inst. we reached the town of 'Head Lands,' where I now write. From this place I expect to reach home in four or five days, when I hope to write you again. Through the great mercy of our God my health is better.

"From your younger brother and sinful servant of Christ.

A. TUI."

The passage which here has occupied nearly a month, is usually made by Chinese boats in five or six days with fair winds, and by a fast sailing ship may be made in two days. The natives sail near the coast, and in stormy weather cast anchor; which protracts their voyages to an indefinite length.

We hear of A. Tui from several persons who have recently come from the coast, who speak of him as a zealous advocate for Christianity wherever he goes. He labors entirely at his own charges, and has hitherto proved himself an interesting exception to the general Chinese characteristic of covetousness. We rejoice, with trembling, in view of his Christian course thus far, and fondly hope that his light may shine brighter and brighter unto the perfect day.

Hok Heng, our assistant, has not enjoyed his accustomed health for a week or two, which has given an opportunity for calling in A. Bak, and one or two of the candidates for baptism, to my aid in conducting our services. This has been done as much for their good as for the good of others.

Baptism of A. Sun and A. Tek.

April 22. On Saturday last two Chinese, A. Sun and A. Tek, were examined in the presence of the mission and a company of Chinese, and approved as candidates for baptism and membership in the Tiéchiú church. The examination occupied two hours, and embraced the leading points in experimental and practical religion.

On Sabbath morning, the 21st inst., in the presence of more than a hundred heathen, they were baptized in the name of the Father, Son, and Holy Ghost, and in the afternoon came forward before a crowded assembly of their countrymen, and received the right hand of fellowship. The feelings of the candidates on assuming these new responsibilities were such as we

may hope will attend them through life, and the interest exhibited by the spectators leads us to hope that they may not be unprofitable witnesses of the transactions of the day. The occasion was one of interest to us, and one on which we trust the angels delight to look. These newly baptized persons have for months desired to make a public profession of their faith in Christ, until we felt that we were not authorized longer to deny their request, but to give them a hearing before the missionaries and native brethren of both churches, which resulted in a unanimous expression of Christian fellowship.

We rejoice with a trembling heart in view of these indications of divine mercy, while we renew our desires that the church may aid us with her prayers, and that her divine Head may prosper these feeble beginnings and soon secure to himself the hearty services of millions in this empire.

April 28. We have commenced this morning an extra prayer meeting for the members of the Tiéchiú church. At the bazaar chapel we had to-day a house full of our class of people, and many came away who could not obtain room in the house. This is the first time here that all who came could not find admission.

A. Tui, who was baptized last year, has just returned from his native district. He comes back in good health, and brings his only son, a boy twelve years old, whom he has placed under our instruction, to be supported at his own expense. We are pleased with this, as it will enable us to point to it as an example worthy of imitation by their countrymen, while it is an encouraging indication of his personal interest in the cause of Christ.

At 1 o'clock, P. M., to-day, we had the Queen's Road chapel filled with Tiéchiú men, some of whom heard for the first time the gospel, and all paid an encouraging attention to our message. Among the rest was a distinguished broker from Shang-Hai, who is a native of the Tiéchiú district, but who, with an old gentleman in company with him to-day, has for several years resided at the former place. The services of the day have altogether been of an encouraging character, and we lift our hearts in grateful and sincere desire to the God of grace for his blessing. In such employment we would gladly spend the remainder of life. With a crowd of heathen to listen with

respectful attention to the word, and the Holy Spirit to aid in the proclamation of the joyful news, one may for the time forget the weight of responsibility and care which sometimes seems to press him to the earth.

May 3. I met to-day a wealthy Chinese, speaking our dialect, who has taken a lot of land in our vicinity on which he proposes to erect buildings to the amount of thirteen or fourteen thousand dollars. He came to my Chinese service last Sabbath, and has visited us once since, and appears worthy and friendly. Should he build, as he proposed, it will be an encouragement for others from his district to settle among us, and thus our field of labor will be enlarged.

12. On each of the last two or three Sabbaths the two chapels have been literally filled with Tièchiü Chinese, the bazaar chapel in the morning, and the other at 1, P. M. We have seen too much of Chinese character to be elated by these circumstances, still we are encouraged. The members of the church under my care appear to be slowly growing in Christianity. One of the two last baptized had occasion, yesterday, to leave for the continent on pressing business, but as it would require his absence from the house of prayer and expose him to the violation of the Sabbath, he cheerfully postponed his departure till to-morrow, though at a sacrifice of considerable worldly interest. One of his friends urged him to go on Saturday, stating that though it might be disobedience to God, it would be only for *once*, and wished to know if God would not forgive him for that, provided he "never did so again." Occurrences of this kind are often coming up, which afford an opportunity for a practical illustration of Christian duty.

*The Chinese convert's thank-offering—
"A word in season."*

Were the tens of thousands of converts who have been added to the churches of our own country the last year, to copy the example set by their Chinese brother, would there be such a scantiness of support to "the Lord's cause?"

14. This morning one of the members of the Chinese church brought me a dollar, saying, "that he gave it to the mission as a testimony of his gratitude for what he had received through its instrumentality. Before he

heard the gospel he was unhappy, poor, and vile. Now he had found peace, and pardon, and a hope of heaven. Moreover he had been prospered in this world's goods, till he had now six dollars, besides what he had expended for food and clothing; and one of these six dollars he wished to give to the Lord's cause." This man has never been in the employ of the missionaries, except as he has occasionally rendered gratuitous service.

June 17. One of the members of the Tièchiü church has recently been the subject of much solicitude with us. It is hoped that he may come out of the fire purified, and that the church may gain good by the trial. In stating to the church last night that if they should do any thing to dishonor God and his cause, the heathen would say it was just what they expected,—one of the members burst into a flood of tears. It is not common for the Chinese to show signs of feeling, and we were the more encouraged to discover a sensibility on this point. It is sincerely hoped that our churches *at home* will not set a bad example to their agents abroad, weakening their strength in divisions and alienations of affection. Were the right spirit to pervade the churches of America, what good might be done!—how many heathen saved!—what *joy in heaven!*—what a *jubilee on earth!*

May the grace of our Lord Jesus Christ be with you all.

Crete.

LETTER OF MR. BUEL.

Our last letter from Mr. Buel is dated at Piræus, Sept. 21, 1844. During the preceding six months, his time had been industriously occupied, in part, with the translation of the "Moral Science" and of "Mary Lothrop", and in the examination of Mr. Bambas's translation of the New Testament. The last was undertaken with the hope "of obtaining eventually the concurrence of that gentleman in various alterations, which would make a subsequent edition more acceptable to conscientious scholars."

Mr. Buel proceeds to remark of the

Religious aspects of the mission.

Aside from these merely literary engagements, almost daily opportunities

have been improved in publishing the gospel of the kingdom, and in impressing the necessity of repentance and faith upon minds that either trust superstitiously in a religion of forms and ceremonies, or glory in that errant and licentious scepticism wherewith French infidelity and German neology have made them free. In these two classes, almost every one may be included that I have conversed with, excepting a few, (and, probably, there are many such) who, while ashamed of the dead and stupid formalism of the national church, with its round of idle ceremonies, countless saint's days, and endless fasts, "which neither they nor their fathers were able to bear;" and while deploring the blasphemous course of many that have leaped over to the other extreme of a proud and sneering infidelity; are themselves resting in a good opinion of their own morality, and ready to take offence if you do not admit that they are as good Christians as they are good churchmen.

That fundamental doctrine and starting point in Christianity,—"*Ye must be born again*,"—is as unintelligible to the best Greek churchman as it was to the Jewish churchman "that came to Jesus by night." "We have Abraham to our father," was written upon the veil that was over the face and upon the heart of the Jew: so infant baptism is even a more fatal delusion to the Greek, concealing the essential truths of his religion, and blindfolding him from infancy both to his danger and its remedy.

Allow me here to mention an incident.

The translator of "Mary Lothrop" observed me frequently correcting his phrase—"good Christian." Where little Mary speaks, for example, of her anxiety that her brothers and sisters might become "Christians," he would write "good Christians." When I erased the word "good," saying "it was Christians simply that she wished them to be," "What?" he replied,— "what, then, were they before! were they idolaters?" "To be sure not,—they were good *nominal* Christians, it is true, having had good Christian parents, and a good Christian education; but they were far from being 'Christians' for all that; because they had never been born again." "Born again," he repeated, musing. It was quite a new idea to him, that an adult nominal Christian should be born again. Yet this Nicodemus was one of the editors

of the new translation of the Testament by Bambas; and has just completed the translation and printing of the Judæo-Spanish New Testament. If a person of his intelligence and scriptural knowledge has remained insensible to this truth, what must we think of the multitude!

But we can rejoice over some from whose hearts "the veil has been taken away." And I hope that time will show that we have rightly understood and interpreted their character and conduct. Our brethren, Apostolos and John, the former here, the latter at Patras, are giving pleasing evidence of improvement in piety, of steadfastness and zeal in the cause of their divine Master. John wrote in August that a number of the former bible readers had joined him in renting a room for holding religious meetings. He improves his hours of leisure from work, in the sale and distribution of the 100 scriptures and 550 tract publications that I have sent him at different times this summer.

Apostolos, accompanied by Canélos, went to Nauplion the fore part of June, and spent a month there with the intention of establishing themselves in trade. But the heat was so excessive, and the market so poor for their work, that they returned again to Piræus after distributing above 100 bibles and 1000 tract publications, chiefly among the schools of Nauplion, Argos, and the neighboring villages. Nothing could exceed the eagerness with which books were received by the schools of ragged children, clustered sometimes under mere sheds, and industriously learning to read from scraps of books carefully preserved for the want of better.

Apostolos's engagement, as an assistant, closed at the end of May, according to previous arrangement and mutual consent. There was no longer the urgent necessity that he found at Patras, to leave his trade for book distribution and religious conversation. And there was too little personal security in these times of political excitement, to think of travelling about as a colporteur. Consequently, he did not hesitate to open his shop again, where he may set the example of an *unpoor* convert to primitive Christianity, working six days in seven, be they feast or fast days or not; and eating meat, if please, on *all* days, like a reasoner being; and keeping the Lord's-day cred among a people who never attach any thing sacred to it after chu

hours, or after 6 o'clock in the morning. He intends to go to Patras and continue his business as formerly,—that being the most eligible place in Greece.

In the religious character of C——, I place considerable confidence. He requested baptism as early as in March. But many things in his case require the test of time, and close observation.

The case of Kyriakes has been a valuable as well as a dear-bought lesson to us. And that, together with the persecution at Patras, and the circumstances consequent upon it, has opened the eyes of the brethren to some essential things that they would not otherwise have learned, or easily acknowledged. If the cause of Christ is to triumph here, his followers must be "called, and chosen, and faithful."

Translations—Wayland's Moral Science.

The translation and printing of 2000 of the "Moral Science" will take up the whole sum allowed for that work.* The correction of two-thirds of the translation (the *new* translation) was completed by the middle of July, and was then suspended until the return of the translator from his summer vacation at the end of September.

During his absence, I have procured from a very competent lawyer, and recent graduate from the German universities, an additional chapter of about six pages, on the "*Civil Polity of Greece*," to correspond with the chapter on "*The Form of Government in the United States*." This seemed really essential to a school-book for the Greeks. The chapter exhibits the important features of the new Constitution, and is prefaced with a brief account of the Revolution of 1821–8, and of the events of the 15th September, 1843. I hope it will be acceptable to the author. Circumstances seemed to preclude the possibility of consultation. If no unforeseen obstacles prevent the introduction of the Moral Science into the gymnasia and Hellenic schools, I feel persuaded that it will be a most acceptable and useful book. Its influence upon the moral and religious sentiments of classes that may be instructed in it, will be far more decided and apparent than can well be appreciated in our country, where the true light shineth with noon-day effulgence.

The "*Mary Lothrop*" will be printed, probably, in a month from this date.

* \$300, contributed for that object by a lady.

The book market is entirely destitute of spelling-books. The Smyrna *Alphabetarion* was in great demand, and at a good price; but the edition was lately exhausted. If we could give the Greeks a spelling-book, to our own taste, we should have done a work next in importance to the circulation of the scriptures. There can be no doubt of this; for the spelling-book is, in this country, the school-book, on account of the scarcity of other books.

Bambas's Modern Greek Testament—The Septuagint.

I have spoken of Bambas's translation of the New Testament, in Modern Greek, which appeared in March. The general style of the translation is beautiful. Everybody likes it. Of course, it will be popular, if the priests do not commence a war against it. But the philologist will see at a glance that it is not an *independent* translation. Aside from positive testimony, we should know that the French and English versions enjoyed the very high esteem and confidence of the translator. And, in some cases, one cannot help thinking that, like King James's translators, he may have received his *instructions*. *Βαντιζω* and its cognates are abused, as in former translations; not, however, to a degree that could ever mislead a Greek as to the mode and meaning of the ordinance; (for that would be a difficult matter;) but in a way to supply a plausible argument to the opposers of immersion. See, for example, Mark vii. 4, where we have *νυθίζω* instead of *βαπτίζω*, as though these words were interchangeable. This is farther from the original than the English, "Except they wash,"—which should have read, *except they bathe*. Also in respect to the prepositions that follow *βαπτίζω*, there is a laxity of usage highly acceptable, no doubt, to those who hunt for such hooks to hang an argument on.

But the name of Bambas procures for this translation a currency and favor with the people that no other name could. The clergy are, professionally, unfriendly to all translations, simply because they are an innovation; but they have not, hitherto, dared officially to interdict and oppose them. But while Bambas's edition of 10,000 is in the market, and while the limits of clerical power are yet undetermined, it would be a hasty measure to bring in a *new* translation. This of Bambas is the fourth; preceded by the Diglott, of

1830, Hilarions version, of 1821, and the first London edition, of 1810-14; all separate translations, with intermediate editions slightly varied.

Still there remains something for Baptists to do in the work of bible publication, unless hindered by ecclesiastical prohibition. We may present to Mr. Bambas a list of corrections, and offer to print, in small type, a Diglott edition, having his own translation and the original text in parallel. All of his offences against Baptist principles consist in unnecessary attempts to translate; and they may easily be corrected by restoring the original expressions. The same may be said of most of the other errors, and the remainder would, doubtless, be yielded after examination.

I understand that Messrs. Leeves and Bambas are proceeding with their improved edition of the Old Testament in Modern Greek.

An edition of the Septuagint, in two volumes, is also in press at Athens, published by the Christian Knowledge Society, and under the direction of the bishop of Gibraltar.

Oikonomos, the Russian priest, and opponent of Pharmakides, has just published, at Athens, the first volume (in 660 pp. 8vo.) of his work on the Septuagint Old Testament. The whole work is to be issued in four volumes. In vol. 1, he examines the history of the Septuagint version, and contends for the authenticity of all that is related as facts by Aristæus!! Vol. 2 "will treat of the opinions of our opposers concerning this version, and of its alleged errors as compared with the existing Hebrew text." Vol. 3, "of the claims and merits of the Hebrew text, as well as of the Samaritan and Chaldean versions;" and vol. 4 will treat of "the authority of the Septuagint, with its editions, ancient and modern." Appendices to each volume will contain, in full, the opinions of the ancient fathers, and all the passages relating to the Septuagint, from Aristæus, Philo-Josephus, Eusebius, and Saint Epiphanius, and others. In his introduction to his 1st volume, Oikonomos begins by magnifying the divine authority of the Septuagint translation, and denouncing the missionaries with true patriarchal zeal.

I was present on the 19th inst., at the opening of the Legislature. The second day of the session is the 21st, the 20th is the feast of the Virgin. The Chambers consist of 120 representatives and thirty-four senators; the latter are chosen by the king, for life,

and the former are elected by the people, for a term of six years. Nothing of political moment has transpired since the change in the ministry on the 16th of August, when the power passed from what is termed the English party, into the hands of the French and Russian, which are represented by the leading ministers, Coléty and Metaxás. The strength of parties in the Representative Chamber will be decided to-day, in the election of President of that body.

The affairs of religion will engage the early attention of the Legislature, and we must wait for the result. It is not easy to surmise what that may be. The acts of government are as much under the control of Providence as the movements of the stars, and we can leave them with equal composure to the care of Him who "hath all power in heaven and on earth."

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED CORFU, SEPT. 21, 1844.

General state of the mission—Visit to the interior.

During the last three months, the affairs of this department of the Greek mission have gone on in an even tenor. Our religious services have been kept up as usual. At the weekly lecture on Friday evening, we have had an average attendance of twenty-one, about two-thirds of whom have been adult males, and about one third soldiers. The largest number that we have had at any time is thirty-three. These numbers are smaller than those reported three months ago; but the diminution is almost entirely caused by the absence of children, who formed a large proportion of our former congregation on Sunday afternoon. Several new hearers have come in occasionally, since I last wrote. Paul comes sometimes, to show his good will, though he is unable to understand what is said. He says, when I can preach in Greek he will attend with great pleasure, and thinks many other Greeks will do so. On Sabbath evening, prayer meeting has been more fully attended the last three months than before. The largest number of persons present at any one time, was at our monthly concert in July, when we had twenty-eight, of which number about one third were children from the

school. The average attendance has been fifteen, of whom about one half have been soldiers. In this number, as in the previous statement, our mission family is included.

I think our brethren lately baptized, are growing in spiritual knowledge and strength, and are trying to do good to their comrades; but I am not able to report any new cases of particular interest among the soldiers. There is one, however, who hopes that he has lately submitted his heart and devoted his life to God. T—, whose application for baptism I mentioned in my short note of July 20, has not yet been baptized. He has been subject to great annoyance from his ungodly companions, and has not been at all times sufficiently on his guard. Being but a common soldier, he is exposed to temptations from which even a slight superiority of rank is a great protection. But I have good hope of him still. His grief for his want of steadfastness in resisting all the devices of his fellow-soldiers to lead him into sin appears very sincere, and his views of Christian character just and elevated. May the Lord increase his strength, and make him a valiant soldier of the cross.

In regard to our appropriate labors among the Greeks, the principal progress that is perceptible in the review of the last three months, is in the enlargement of our acquaintance with them. Our vacation in the country brought us into connexion with many of the country people, and gave us good opportunity of presenting scriptural truth to their minds. At our morning and evening worship we were never, so far as I recollect, without the company of some of them. Usually at night we had from six to twelve besides our own family. On the Sabbath which we spent there, we read the gospel to twenty-seven different persons in the course of the day. In the afternoon of that day, more than twenty were at one time gathered round the door of the house, while we read in rotation. Only one of our visitors was able to read with us. Of about forty different persons, who attended upon our reading during the two weeks which we spent there, not more than three were able to read.

The language which these people spoke was not so free as I had expected to find it *in the country*, from Italian and other mixtures. This was some hindrance to our communication with them. On the whole, I do not know

that I gained any thing in the use of the language, by our stay in the country. In our readings, I could not with any freedom explain and apply the truth, and, consequently, they were for the most part mere readings, without note or comment. Nevertheless, I hope the truth was, to a considerable extent, understood, and with many of those who listened to us it was, probably, the first time that they ever heard the gospel in their own dialect. In all the services of the church the ancient text is used, and is unintelligible except to a few of the better-informed hearers. I regretted very much that I was not able to pray with them also in their own tongue. All gave serious attention to this part of the service, and all *kneeled* with us, a thing which is not customary with them, being practised only on a single day in the year. I usually closed with the repetition of the Lord's Prayer in the modern dialect. Some of them, either from having been taught it in childhood, or from having heard it so often in the church, knew it by rote in the ancient form; but, for the principle's sake, I chose to repeat it in the modern, though in this particular case, the original would, probably, have been quite as intelligible.

While we were in the country, we visited two neighboring villages. In both we were treated in a hospitable manner, and were entertained with coffee and other refreshments; in one case, in the house of the priest and village schoolmaster, to whom I had a few days before given a copy of the Diglott New Testament, in the other case, in the house of one of our guides. While we were travelling about in this way, I felt a strong desire to visit other villages in the island, with a supply of scriptures and tracts. But I am not prepared for such a tour yet; and, perhaps, when my knowledge of the language becomes sufficient to qualify me for it, other objections may occur; but I think few things would give me greater pleasure, than to make such a journey. I think, too, that I might do it without personal danger or injury to our cause; but of this, too, I shall be better able to judge hereafter. All whom we saw seemed willing to be instructed, and, in some instances, they showed that their own forms of faith and worship had not the strongest hold on their affections. Several complained of the number of feast days—which amount to about one fourth of all the days in the year—as a great hardship for the poor,

*Mission school—Learning to do well—
The gospel in villages.*

Gradual accessions have added somewhat to the number of scholars during the summer, and these have been nearly all natives, which is no small source of pleasure to us. We have encountered no particularly untoward influence, with a slight exception, other than the loss we all sustain in the absence of our dear and valued friend, Mrs. Dickson, the savory influence of whose godly and faithful instructions was felt by all the members of the school. The children parted with their loved instructress with many tears, and earnest wishes for a prosperous voyage and speedy return. She sailed for her native land from Patras on the 16th of July, having left us on the 6th.

The scholars appear interested in their studies, desirous to improve, and not wholly unmindful of their everlasting welfare. Most of those who have been any time in the school, can answer almost any question on scripture history or evangelical doctrine with correctness, and sometimes with peculiar appropriateness. They love to examine subjects by proof texts, and are never more pleased than when referred to chapter and verse; they like, too, to have their feelings excited, and, perhaps, are too prone to a sort of self-complacency when a close appeal to their consciences produces tears. One or two of them, however, have, I think, often had very serious feelings, but in these cases we have had to bear the disappointment of seeing them detained at home by their parents on some trivial excuse, till other subjects have diverted their attention from their souls' welfare. This was the case with a little Greek girl, who understands English very well, and could therefore be more profited by bible instruction; but her profligate mother could not endure the reproof which her child's seriousness administered, and soon put an end to it. Another interesting little Catholic, whose pensive face often spoke of inward feeling, and whose falling tears often wet her bible, as she listened to the truth, has been kept at home for some weeks. Sometimes they inform us that they have told their parents or sisters, that they ought to have new hearts, and have met with only ridicule and rebuff.

These things are discouraging; and a more intimate acquaintance with the

pernicious influences to which our dear charge are exposed, out of school, has sometimes quite taken away all expectation of doing them lasting good. But if these dear youth might be made vessels of mercy, heirs of salvation, who can tell how much might be accomplished by their humble instrumentality. Oh, will not Christians in America, then, pray for the descent of the Holy Spirit on this mission school, that out of the mouths of these babes God may perfect His praise!

The children have not lost their interest in missions, of which I spoke in my last. As we closed school on the Saturday before the last monthly concert, for a short vacation during this hot month, they reminded me that they would not come to school on the first Monday, and asked if they might bring their contributions on Saturday. When I called them to bible class on that morning, and told them to get their bibles for that purpose, they exclaimed, with much earnestness, "But did you not promise to tell us about missions to-day at this hour?" And they could not be satisfied until I had assured them I would do so.

Nor have they forgotten what was said to them, some time since, in reference to temperance. We have rather refrained from saying much on this subject, or of urging them forward in this matter, knowing the strong prejudice that exists almost universally here against total abstinence, and aware that very many were ready to say that the children were *forced* into an engagement, the nature of which they did not understand. In view of all this, it has been very pleasing to witness their repeated manifestations of unabated interest, and especially to hear them inquire, "When may we take the pledge? Have we not been tried long enough? We never wish to take any more wine." One of those most interested in the subject when it was first mentioned, has since been a servant in one of the gayest families, where nearly every kind of intoxicating drink was in use. Wine was daily put upon the table where she dined, and her fellow-servants tried all that example, persuasion and ridicule could do, to induce her to taste again, but in vain; she resisted all their attempts, and told me, recently, that whenever I pleased, she was ready to sign the pledge of total abstinence.

Would that I could tell you that some of them had, indeed, been born

again of the Spirit, and become lambs of the Good Shepherd's fold! But, though often interested and impressed, they seem yet unwilling to yield their hearts to Christ. Need I ask for them the special supplications of the praying, believing Israel of God?

I have alluded above to a short vacation. This we are now spending in the country, in the neighborhood of one or two flourishing villages. We have found so much freer access to the Greeks *here*, than in the city, that we almost regret our return. During the few days we have been here, we have had the privilege of reading the gospel of salvation to between thirty and forty different individuals, nearly all adults, most of whom never heard before these glad tidings in an intelligible language. Nearly all of these have come from the distance of two or three miles, from the neighboring village of Gasturi, where we have seen some of the best specimens of Corfuote peasantry we have ever met. They seem naturally intelligent, and though unable to read,

yet appear anxious to have a good school among them. One man promised Mrs. A. to build us a school-house, and procure us scholars enough, if we would come to Gasturi.

You cannot doubt that we feel deeply interested in these kind villagers, who seem to delight in showing us the little attentions in their power; and when we remember that it was in the village of Potamo that Mr. Love labored with so much success, and that nearly all who now read the scriptures with us in the city, are *villagers*, we almost feel inclined to leave occasionally the more prejudiced and corrupt inhabitants of the city, and take up our abode among these more willing listeners. Doubtless we should meet with bitter opposition, if the truth should thus obtain a foothold among them, and many who are now our kind friends, would cry "Away with them!" Yet it is an interesting question, *where* we are likely to labor with most success. These, however, are but passing thoughts.

Other Societies.

Baptist Missionary Society, (Eng.)

TRINIDAD.

The English Baptist Missionary Society have an incipient mission on this island. The increase of the population, together with their spiritual destitution, urges upon the Society a claim for an enlargement of its operations. So bland is the climate and so productive the soil of this island, that Columbus styled it a terrestrial paradise. May it, under the spiritual culture of our missionary brethren, become a garden of the Lord. Mr. Phillippo, one of the Baptist missionaries on the Island of Jamaica, has recently, at the request of the Society, visited Trinidad, and from his official report to the Committee we make the following extract.

Trinidad, you are aware, is an almost inconceivably magnificent and fertile island, situated at the southern extremity of the Caribbean Archipelago, and separated only from the continent of South America by the

Gulf of Paria, and the smooth streams of the mighty Orinooko and Guaripeché. It is ninety miles long and fifty broad, shaped like a parallelogram; with an area of 2400 square miles, and is from 9.30 to 10.51 north latitude, and from 60.30 to 61.20 west longitude. The population of the island a few years since, was about 42,000, of which 16,000 were contained in Port of Spain, the capital; but to such an extent has immigration latterly increased, and which has been at the rate of from 3000 to 4000 per annum, that it cannot be, at present, less than 100,000. To meet the moral and religious necessities of this large and rapidly augmenting community, there are not, as far as I could ascertain, more than ten evangelical ministers;—three Wesleyans, three of the Scotch secession church, one Baptist, and two or three of the Protestant establishment. Thus calculating that there are ten who preach the gospel in its simplicity and purity, and these equally distributed throughout the island, there would be but one sound spiritual instructor to every ten thousand souls. Equally disproportionate are means and institutions for the scriptural instruction of the rising generation. The wants of the

who absolutely need the earnings of six days in the week. Still they were little aware of the extent to which they have been taught to receive human traditions in place of divine commands. One young man, who seemed to be more intelligent than most of his companions, told me that the observance of the twelve principal fasts was commanded in the *gospel*. From all that I have seen, it would appear that the priests, in instructing the people, seldom make a distinction between what is commanded in the *gospel*, and what is enjoined in the decrees of councils and the writings of the fathers, —between the word of God and the word of man.

Baptism not salvation—Reverence for images—Earthquakes.

This whole visit increased very much our interest in the Greeks. We saw, indeed, many proofs that they were not angels, either in sincerity or disinterestedness; but we saw more of their need of instruction, and their readiness to receive it. We dwelt among them, and rode, under their guidance, through highways and by-ways and forests, by day and by night, with the utmost feeling of security. Since our return to the city, several of them have brought us very acceptable tokens of their friendship and gratitude, in the shape of baskets full of beautiful grapes, and figs, and peaches. Mr. P—, the owner of the house which we occupied, treated us very kindly and generously, refusing to accept any recompense for the use of his beautiful and well-furnished house, and giving us full liberty to prolong our stay if we liked. Mr. P. called on us one morning, and finding that I was going into the city, he invited me to take a seat in the carriage with him. We had some conversation on the way in regard to our religious belief, especially in respect to baptism. He had heard of the baptism of Miss Page, and introduced the subject by referring to it. I told him what our principles were on this subject, and referred him, by way of confirmation, to the most celebrated fathers of the Greek church, Chrysostom, Basil, and Gregory, who, by the testimony of their own historians, though born of Christian parents, were not baptized till adult years. He made the inquiry which we have so often heard, "At what age, then, do you baptize?" I had some difficulty in making him under-

stand, that we administered the ordinance, irrespectively of age, to those who gave satisfactory evidence of their conversion. This question has been repeatedly put to us, not only by Greeks, but by intelligent English persons. Another question which he asked, and which is very commonly asked on this subject, is, "But what do you do when your children are sick, and about to die, without having been baptized?" I answered him, that we did not regard baptism as absolutely essential to salvation, but as an important duty, for those who had been born again, which could not be wilfully neglected without great sin and danger. In cases when circumstances hindered its administration, I told him, we believed those who were truly converted, would be saved without it, like the thief on the cross.

The greatest number at my bible class since I wrote before, is seven; but the average attendance has not exceeded four. T— is the most constant of these. He told us a few days ago, that he heard some one in the street pointing him out to others as "a Protestant," whereupon he turned to them, and admitted the charge openly, saying, "Yes, I am a Protestant." He seems to care little for the reproaches, which, according to his account, he often meets. Another member of my class, who attends with considerable frequency, is a servant of the church, from Manduchio, a village about a mile out of town. He appears to be a very sincere young man, and I hear a good report of his character. He is much more enlightened than most in regard to moral subjects, but warmly attached to the faith and practices of his church. T—, though not the most constant at the bible class, is a frequent visiter, and is the only one from Potamos who has visited us lately. He is much disposed to inquiry and speculation, and often comes to ask some question in relation to early ecclesiastical history and usages, or to propose some doctrinal difficulty. The salvation of infants and of the heathen, and the decrees of God, seem to occupy his thoughts more, probably, than is for his benefit. The last time he was here, he told me that he had not been to confession for nearly two years, and that his priest often questioned him about it, and reproved him, reminding him how attentive and religious he used to be. He said he always excused himself by alleging the

pressure of his business, but did not tell him the true reason. Of course, I felt obliged to condemn this insincerity. He pleaded in his defence, that the word of God commanded us to be quiet and peaceable, whereas, if he should tell the whole reason, there would be, he said, as great a tumult as there was three years ago. I felt that it was a serious thing to advise him to expose himself to the consequences which might result from the open acknowledgement of his sentiments, but a much more serious thing to countenance him in practising this deception. I could but tell him to take care of his soul first, and of his life afterwards. But it is very possible that his timidity exaggerates the danger.

Mr. M—— and his family appear very friendly. He seems also very candid upon religious subjects, and quite desirous to keep us out of danger. He has repeatedly acknowledged to us, that the principles and usages which we wish to introduce, were originally those of the Greek church, and he admits that the religion of the common people now, is but little better than their ancient idolatry. But he cautions us very earnestly against interfering with it in any manner. He says, if you tell a poor ignorant man, that his *eikona* is nothing but a board, you must not stand very near him, for he will not care what he does. The only way, he says, to benefit them, is to educate them, and this they desire. He speaks very frankly of the evils connected with confession, and acknowledges that he himself, in common with many other careful parents, feels much solicitude on this subject. Still, he *must* send his daughter to the confessional, because *the church requires it*.

This place has been twice visited with earthquakes since my last letter. The first shock was on the morning of the 1st of August, about 2 o'clock. We were awaked by the violent rocking of the house, and the clatter of the doors. The motion soon subsided into a slight and regular vibration and then increased again, but did not equal its former force. The whole lasted about a minute. Almost instantly the ringing of bells commenced in all parts of the city, to call the people to the churches for prayer. This was the most powerful shock, we are told, that has been felt here for many years. The walls of one very old building in our neighborhood were cracked in sev-

eral places. Many left their beds and took refuge on the esplanade, fearing lest their houses should fall and bury them. We remained quiet, solemnly impressed with the sublimity of this mighty unseen force, but not terrified. The second shock occurred about 5 o'clock, *p. m.*, Aug. 30. It was not equal to the former, either in violence or duration, and taking place, moreover, in the midst of the motion and noise of the day, attracted much less attention. The bells, however, were immediately rung as before. Slight shocks are not uncommon.

We have all enjoyed excellent health since our return from the country. For myself, as I believe I have mentioned before, I have been, on the whole, since my arrival here, stronger, less subject to occasional indisposition and depression of spirits, than I was at home. I have to regret, here as well as there, that my strength is not spent in doing my Master's work more diligently. With this exception, which is not indeed so painful as the fact might justify, I am altogether contented and happy. I wish to labor for the dissemination of the truth of God among the Greeks. I love the work to which I have been called, as well as if I had sought it spontaneously. I thank God that he put it into the hearts of his servants to invite me to engage in it. And I pray that the selection may never prove a grief to them, nor a calamity to His cause. May He bless the missionary cause, and all who love it; that those who give, may do it with simplicity, cheerfulness, and liberality; that those who counsel and direct, may themselves be counselled and directed by Him; and that those who labor, may do the work of the Lord with their utmost diligence and fidelity.

EXTRACTS FROM A LETTER OF MISS WALDO.

During the last six months the care of the mission school at Corfu has rested chiefly on Miss Waldo, Mrs. Dickson having been authorized to visit Scotland for the improvement of her health, &c. Valuable aid has been rendered, meanwhile, by Mrs. Arnold; and by Mrs. Buel, who visited Corfu in July and August.

Miss Waldo writes under date of August 21.

When removed into new settlements they are less under the enslaving influence of the priest, and, consequently, it is easier to obtain access to their houses and their hearts. Mr. Beaudien, who first made any attempt as a colporteur in that region and at St. Pie, has been very useful. He was employed by the Grande Ligne Mission, and after there were many converts, Dr. Cote was sent, about a year since, to take charge of the station. When they came to form a church, many of them objected to the constitution of churches as formed by the Grande Ligne Mission. In January, 1844, some of them demanded dismission, and obtained it. All were promised it when they would apply for it, but they remained in this state until the beginning of May, when a requisition was sent to the church in Montreal, through me, for advice. It was thought more advantageous to lay the matter before our Committee, and then steps were taken to effect, if possible, a reconciliation; but every attempt failed. As I had to leave for the far west, and as Dr. Cote had gone to the south for his health, the whole matter was laid aside until his return, but as no change was made in the constitution of the church in St. Pie, the request to form a church in Milton was repeated. On the 14th of August, Mr. Fyfe and myself, after rigidly examining ten persons, formed them into a church.

To-day I had letters from that quarter. One from Mr. Beaudien, who is now employed by us as colporteur, and another from a Mr. Miner, who is proprietor of mills in Roxton, about three miles from Bera, in Milton. This gentleman is about to lay off a village, and offers an acre for school-house and chapel. We accept of this. But now we want a missionary who can speak the French. Can you find one on the continent of Europe? The Lord is opening up before us doors for usefulness in Canada, but for want of agents we cannot enter them.

Quebec is prepared for a faithful laborer. Mr. Cramp, Mr. Bosworth, and myself, have promised to supply every Sabbath until the navigation closes. They meet, at present, to keep up worship as they can, and will have to do the same during the winter months. We want men for Bytown, Kingston, or Paris, and London. Mr. Fyfe has gone to supply Toronto on probation. These are important stations, and should not be neglected any longer.

Now, could you not find four men of the right stamp, men of self-denial, who love the gospel and the souls of their fellow-men? If there is something romantic in going to India and laboring for the salva-

tion of pagans, as much devotedness to God, as much missionary zeal, and as much self-denial are requisite to form a missionary for Canada.

The station among the French will require a man of amazing grace and energy to do it justice. Mr. Beaudien has broken through the original bush. I had four miles of in and out, in the literal sense, when the church was formed. We had to get to the settlement on foot. Some dexterity and agility are required to run along the fallen trees, leaping from root to root, and walk along a small branch or two across a swamp, and not sink to the knees in mud. Although Mr. Beaudien has prepared the way, it is only traced; not yet made smooth. However, a man whose heart is in his work, will take delight to rough it, as they say in the bush.

Call upon men who like hard work and little pay, to come to Canada for the service of their God and King! Surely there must be some upon whom the responsibility rests. A wo will follow them if they will not give up all, and come to Canada.

Rev. Mr. Cramp, under the same date, writes thus:—

It is impossible to express in words our anxiety, I might say, distress, on account of the want of men. Important openings present themselves on every hand, which we are unable to avail ourselves of. Mr. Lorimer is at Kingston. He went as a temporary supply, but has now staid so long that the people and he seem to be forming a mutual attachment. Then Paris is waiting for a minister. Bytown is waiting; other stations in Upper Canada are waiting—and we have not a man to send. To add to this, we have received an urgent application from certain Baptists in Quebec, who have commenced public worship, and are very anxious to establish a cause in that important place. We think this so pressing a case, that we are making arrangements, involving considerable inconvenience, to supply them. Mr. Girdwood is to go next Lord's-day; I am to follow him, and then Mr. Bosworth. This will be a journey of 360 miles every time, and it can only be carried on for a few weeks. Then the winter will set in, and our intercourse must be suspended. Now we want a man for Quebec at once. Will you send us one? He must come by way of New York, as there will be no vessel leaving for Quebec when this reaches you.

The Presbyterians are about to make great efforts for Canada. Eleven ministers are coming out, for this colony and Nova

Scotia. Dr. Burns is invited both to Toronto and Montreal.

The Congregationalists are bestirring themselves with laudable activity. Ministers are sent out by their Colonial Missionary Society, and a salary of £200 a year is guaranteed to each, for three years.

We look to you for help. First, we want men—not any body who will come—but thoroughly good preachers, whose efforts may be reasonably expected to be successful, by the divine blessing, in establishing the cause. Next, we want money. The men whom you send should depend on you, in great measure, for their support, till they can work their own way. Your measures should be prompt, vigorous, and liberal, and then you will be rewarded.

Excuse my freedom and earnestness. I cannot help feeling deeply interested. Our denomination is in good repute in the colony; the people are willing to receive us—we could plant churches in almost any part of Canada—but, alas, we want men and means! We turn our eyes to home—do not neglect us.

Send us men—men of the right sort—bright stars, to shine in this clear atmosphere. Proclaim our wants from Dan to Beersheba.

BRITTANY.

Our English brethren have recently established a mission in Brittany, in France. This has attracted the attention of the pious Protestants in France, from one of whose religious journals, the “*Archives du Christianisme*,” we extract the following. It gives a striking view of the temporizing policy of the Roman church, and reveals to us remains of heathenism in Europe, of which few, we believe, are aware.

That part of France called Armorican Brittany is, generally speaking, only nominally Christian. Under the name of Catholicism she professes those errors and superstitions which, apart from human sacrifices, are as dark and deplorable as those practised by the ancient Druids in their worship. This remote part of France was not, until a very late period, called to the profession of Christianity. And at what period was it . . . ? At an epoch when the desire was not to win souls to Christ, but subjects to the Roman pontiff. It is to be remarked that religious worship in this part of the country partakes more of idolatry than any other part of France. Stones and fountains are here held in higher

reverence than any where else. Missionaries of the fifteenth, sixteenth, seventeenth, and eighteenth centuries, no longer animated by the spirit of the apostles and fathers of the first three centuries, applied themselves solely to the extension of the temporal dominion of the church, and laying aside the second commandment, they kept up in this country a gross idolatry, changing only the names of the idols. Thus they permitted the Celtic Bretons to worship certain *men-hirs* (stone columns) by surmounting them with a cross; they also placed near a vast number of sacred fountains the statues of Mary, Anne, Guesnon, or Guénolé, in place of Teutatés, Hésus, or the Armorican Isis. Pilgrimages were continued, and the water of these fountains ceased not to be regarded by the people as possessing miraculous influence. The priests and monks took the place of the bards and vates, the bishops that of the superior Druids. Can we, then, wonder, after this, that at the end of the seventeenth century a statue of the Armorican Isis should still be the object of worship among the inhabitants of one part of Morbihan, and so much so that it was necessary to employ an armed force in order to remove it from the temple where the people were accustomed to assemble to worship, and present to it their offerings? The celebrated Saint Anne, of Auray, is considered by many learned men to be no other than the ancient statue of Ceres, and it is scarcely 150 years since the islands of Molene and Ouessant professed still the religion of the Druids; for they did not universally embrace the Catholic faith until the seventeenth century, which was effected through the careful exertions of Michel le Nobleiz, a missionary; this heathen people caring little about changing their idolatry.

At the time of the reformation, although evangelical preachers had penetrated into Brittany, and made great progress in those parts of the province where French was spoken, ignorance of the language and the want of native preachers, prevented them from extending far into Armorican Brittany. This country, therefore, has been left until the present day a stranger to evangelical influence. It was not until 1827, that Christians began to turn their attention to it. At this time some pious individuals printed, at their own expense, a translation of the New Testament into the Breton dialect, by M. Legonidec, and caused it to be circulated through this country, also at Morlaix and Landerneau. Some ecclesiastics at first assisted in its distribution, but soon the true Romish spirit manifested itself, and the propagation of the holy book

was condemned and prohibited. Things were in this state until 1822, when a French minister succeeded in assembling a small Protestant congregation at Brest. Soon others were formed at Quimper and Morlaix. But while the French could hear to their profit, the peasants of Brittany could receive no benefit, being unacquainted with the language. God, however, did not permit them to remain long alone. In 1824, a Gaelic missionary came to their assistance, who, speaking a language which originally was the same as their own, soon became familiar with it, and in a little time was able to speak, preach, and pray in the Breton dialect, and even to translate and compose religious tracts in the language; tracts that he himself circulated by thousands in the country districts. At this time he undertook a new translation of the New Testament, the people being unable to read that by M. Legonidec. Through his exertions, and the assistance of God, a great work has been commenced in Brittany. But how much opposition to conquer, how many difficulties to overcome! During many years he has been prevented from opening a place of worship at Morlaix, and when, at last, through the assistance of the pastor at Brest and the representations of the Nantes Consistory, he succeeded in being permitted to preach publicly the word of God, he could find no one who would rent him a house for that purpose. It was, therefore, necessary to build one, and it is by the assistance of God and the united efforts of our brethren, that we propose to do it. We have already bought a piece of ground in a good situation, which, with other expenses connected with it, has cost us 7000 francs (or £280). Our Christian friends in England have furnished us with the necessary funds to make this purchase, but we want at least 5000 francs for the erection of the humble temple we wish to raise. To obtain this sum, we appeal to the generosity of our Christian brethren in France, and we say to them, "Brethren, assist us with your donations, assist us by your prayers, in order that we may cause to shine in this country that light which, hitherto, has been unknown, that everlasting light of evangelical truth."

The work which we have but just commenced in Brittany has appeared so important to our insular brethren, that two other evangelical ministers have joined our br. J. Jenkins, in his work at Morlaix.* One labors with him there, and the other is stationed at Quimper. The religious

societies to which these young men belong, have connected themselves with the pastor of the church at Brest, avowing, that without regard to sect or party, their only aim is to labor with him for the advancement of the reign of our Lord and Savior. And may his blessing rest on our efforts. Amen.

In the *Antiquités de la Bretagne*, by M. le Chevalier, of Fremenville, we read the following (it is a Roman Catholic who speaks): "In this crypt, or subterraneous church, is a sacred fountain, the miraculous waters of which are received in a circular stone basin. This fountain most certainly existed long before there was any monument in the place, or any trace of the Christian religion. It was a holy fountain, the worship of which was so general and important in the Druidical dogmas, worship that Christianity (that is to say, Roman Catholicism) was obliged to adopt, by dressing it in her forms and peculiar rites, because it could never succeed in destroying it; and it even now exists throughout Brittany." (It is what has been done by the Jesuits in Cochin China, in Tonquin, in China, and Japan. What should we say of our missionaries if they formed such agreements with the Africans in their idolatry, or with the Hindoos, or with the people of the South Sea? This was not certainly the spirit of the apostles.) "We see, also, particularly at Finisterre, numerous vestiges of the worship of fountains. We see a multitude of chapels built near, and even over these fountains, in order that they may address to the true God that worship which was offered to heathen divinities, and to which these fountains were consecrated."

American Board of Commissioners for Foreign Missions.

NESTORIANS.

A statement was recently made in one of the secular papers of this country that the mission of this Board at Oroomiah, among the Nestorians of Persia, had been seriously interrupted, if not wholly broken up. The following paragraph from the *Missionary Herald* of December, though it contradicts that statement, intimates, nevertheless, that there are circumstances attending the mission which awaken the solicitude of the Committee. The interest felt in that mission is, by no means, confined to the denomination by whom it is sustained.

* Missionaries of the English Baptist Missionary Society.

The Committee say,—

The intelligence from Oroomiah is to August 16. The troubles which had grown out of the unreasonable course of the brothers of the Patriarch, had assumed a somewhat milder aspect than in the previous month. The brothers, under the pressure of entire destitution since their flight from the mountains, expected the mission to contribute largely towards their support; which, of course, it could not do. Other external influences, political, popish, &c., had combined to disturb the mission. At the date above mentioned, Mr. Perkins wrote that the feelings of the clergy and people were with our brethren; and another member of the mission says that Mar Yohannan is co-operating with them with the same apparent friendliness as heretofore. Information of a later date cannot have reached this country from Oroomiah at the time when the report that the mission had been broken up by the Patriarch gained a place in the newspapers. The Patriarch, who is at Mosul, has, no doubt, been subjected of late to very unfavorable influences; but if he has acquired the disposition to act an unfriendly part towards his American friends and benefactors, he has no power to banish the mission from Oroomiah; and it may be, that if he should wrongfully attempt to defeat its pious and benevolent plans, the Lord will interpose by an outpouring of his Spirit upon the ecclesiastics and people, who have had great opportunities to hear the faithful preaching of the gospel, and maintain his cause.

The promising circumstances detailed in the following extracts will only give additional interest to the preceding paragraph. They show the influence of the mission, for the continuance of which, all Christians should pray.

Mr. Perkins, in his journal, which comes down to so late as January, says,—

Jan. 10, 1844. To-day I have preached in the seminary. The solemnity of the audience was greater than I have ever before witnessed among this people. John's aged father took my hand, as I was going out of the meeting, his countenance beaming with joy in view of the change which, we trust, has taken place in his son. He has given more or less evidence, ever since we have been in this country, of being a child of God.

One point of interest in the case of this father, among many others, which has lately come to my knowledge, is his unwillingness that his son should enter the

ministry without piety. Though it is a favorite object with the old man that John, his only son, whom he so long ago presented to me to be educated, should preach the gospel, "Never shall you be ordained," said he, "neither as a priest nor as a deacon, till you feel in your heart what you proclaim to others." This case is the more interesting, as so little is thought of piety in the clergy by the mass of the Nestorians.

March 9. I preached at Ardishai and also at Takky, a village near the former place. The congregations were large and attentive, and the mass of them seemed deeply interested. As I left the church at Takky, the people mutually congratulated each other on the privilege of attending such meetings, in something like the following terms: "We and our fathers have long talked about the Russians or the English coming to rescue us from the dominion of the Mohammedans; but, truly, we have received, in this preaching of the gospel, something far better than deliverance from bondage." It is gratifying to see some of the Nestorians thus inclined to turn their eyes from an arm of flesh to Him who alone can effectually help them.

May 19. To-day I have preached at the village of Beezuagee. Most of the men had gone to the city, and the women were baking. The Sabbath is market-day with multitudes of the Nestorians; and in their domestic economy the task of baking is a daily one. Those who have come most directly under the influence of our mission have ceased, however, to go to the bazar on the Sabbath; and a few cases exist,—and the number is increasing,—where a sufficient stock of bread is prepared on Saturday to supersede the necessity of baking on Lord's-day. The remnant whom we found in the village, formed a small congregation. A few mountaineers were also present, and they listened so attentively to the word preached—a great novelty to them—that Priest Dunka could not help reiterating the desire which he has often expressed of going into the mountains and laboring there as a missionary.

Mohammedan bigotry waning.

Mr. Perkins speaks of receiving other interesting visits from Mohammedans, but the following incident is of special interest.

27. I have preached to-day at the village of Dizzatica. Members of our mission have seldom preached at that village. A congregation of one hundred and fifty or two hundred assembled and listened very attentively to the word of God. A

six the following month. Mr. Roberts was engaged in missionary labor in Canton.

WEST AFRICA.—Our last intelligence from the Bassa Mission is of Sept. 3. Mr. Clarke, with his assistants, was prosecuting their work with their usual assiduity and success. Mr. Cheeseman was about removing to Bexley to assist Mr. Day in the care of the Bexley school, and to preach in the neighboring villages. Kong Koba was stationed among his own people at Little Bassa, about fifteen miles distant, where a school-house had been built by the natives at their own expense. In the printing department, the gospels by Matthew and John had been printed, after a very careful revision, and Acts was in press. The Epistle to the Romans was in course of preparation, and would be followed by the Epistles to the Corinthians. The following is extracted from a letter of Mr. Clarke, dated Aug. 14.

State of the school—Hope in death.

Our country boys are rendering us much valuable assistance; almost all of our teaching in our schools is done by them. Kong has had the care of the boys' school at Edina nearly all the present year, and I have never been better satisfied with the school than when in his care. Several of the younger boys, with the blessing of God, promise much. They have been very serious of late. Two of them, for four months past, have given good evidence of a work of grace on their hearts; but one of them, we trust, our heavenly Father has taken to himself. He died yesterday morning after an illness of about two weeks. Several days before his death he thought he would die, and said, what I never heard a native say before, that he did not fear to die, that God would take him to heaven and bless him. While his reason and strength were continued to him, he often prayed, and sang, and exhorted his school-mates to prepare to meet him in heaven. This is the first death which has occurred among our school-children since the mission was established. We bless our heavenly Father that he prepared him before he called him away. If God had accomplished nothing more by your mission, would you not con-

sider this an abundant reward for all your expense of money, toil, and sacrifice of life? We feel that we should be humble and adore the grace of God. This youth was about twenty years of age, had been connected with the mission about two years, and could read and write in Bassa and English. It has been very sickly among both natives and colonists. Four or five of the children have been quite ill.

Sister Crocker has had three severe attacks of fever, and two or three slight ones. She is now in quite good health, and we trust she will be spared and be very useful.

FRANCE.—The Rev. Mr. Willard and family, consisting of a sister and his two surviving children, arrived in this country via England on the 6th ult.

☞ Receipts reported in the present Magazine, \$2034,20; corresponding month last year, \$6001,97; decrease, \$3967,77.

Donations,

FROM NOV. 1 TO DEC. 1, 1844.

Maine.

Piscataquis Baptist Association,	
Calvin Copeland tr.,	38,00
Dexter, Levi Morrill, per C.	
Copeland, Jr.,	9,00
Waterville, Bap. Fem. Miss.	
Soc., Miss S. M. Gow sec.,	20,00
do., Miss Eveline Pullen	3,28
Oxford Miss. and Bible Soc., per	
Rev. C. B. Davis, as follows:	
Hebron, Rev. Joseph Tripp	,50
do., sundry individuals	3,00
Turner, Sally Harris	1,00
do., Nancy Merrill	,50
Norway, Bap. ch. and soc.	4,25
Livermore, do. do. do.	16,00
Buckfield, do. do. do.	1,30
do., Ansel Bisbee	,50
Sumner, Bap. ch. and soc.	9,74
Livermore, 2d do. do. do.	2,25
Oxford Association, col-	
lection,	5,54
Paris, Bap. ch. and soc.	26,42
do., Mrs. Almira Davis	
Crocker	30,00
	101,00
Saco, per Rev. Alfred Colburn,	
as follows:	
John H. Gowen	10,00
Bap. ch. and soc., quar-	
terly collection,	30,00
	40,00
Penobscot, Bap. Aux. For. Miss.	
Soc., J. C. White tr., per	
H. L. White, as follows:	
North Bangor, Bap. ch. and	
soc., mon. con.,	7,37

Newport, do. do. do., mon. con.,	1,11
Orrington, Mrs. Nickerson	1,00
Corinth, Bap. ch. and soc., mon. con. for Oct. and Nov.,	7,77
Mount Desert, Fem. Miss. Soc., Mrs. Caroline Sawyer tr., per S. Walls,	1,66
	17,25
	230,19

New Hampshire.

A friend to missions, per anonymous letter,	5,00
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Massachusetts.

Miss Hannah Barker, for Indian Missions,	2,50
South Yarmouth, a friend, for Assam Mission,	1,50
Boston, Harvard St. Bap. ch. and soc., mon. con. for Nov., per J. Putnam,	27,00
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	50,00
do., Charles St. ch. and soc., as follows:	
Mon. con. for Nov., per Benjamin Converse,	10,27
Ladies, per Rev. Dr. Sharp,	100,00
Juv. Miss. Soc., A. H. Lewis tr., for support of a child in Africa named Rispah Warren Crocker,	20,00
	130,27
East Brookfield, ladies of Bap. ch. and soc., per Rev. J. B. Boomer,	4,30
Chelmsford, Fem. Char. Soc., Mrs. S. Osgood tr., per Miss Mary Webb,	8,00
North Attleboro', Mrs. Mary Arnold, per Rev. R. Morey,	50,00
Newton, theological students, mon. con. for Oct. and Nov., Samuel C. Clopton tr., per Kendall Brooks, Jr.,	8,75
Littleton, Bap. ch. and soc., per Rev. William Heath,	14,34
New England Village, 2d Bap. ch. and soc., per Rev. W. C. Richards,	50,00
Watertown, Bap. ch. and soc., mon. con., Rev. Mr. Very, pastor, per Samuel Noyes,	100,00
South Hadley, Miss Lucy T. Lyon, per Rev. Wm. Heath,	3,84
Roxbury, Rev. Mr. and Mrs. Patison	100,00
Medfield, Bap. ch. and soc., per Rev. D. W. Phillips,	28,50
	579,00

Rhode Island.

Westerly, a friend to missions	7,00
Rhode Island Baptist Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., mon. con. for Nov.,	42,23
	49,23

Connecticut.

New London County and Vicinity Miss. Soc., P. C. Turner tr.,	150,00
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New York.

Buffalo, Miss Amanthea Smith	2,00
Jewelry sold	1,50
William, a friend	5,00
Cortlandville, Mrs. Rachel Grant, in part of her subscription of \$100,	50,00
per Rev. Alfred Bennett, agent of the Board,	58,50
Steuben Baptist Association, — Crosby tr.,	83,71
Yates Baptist Association, D. Hedges tr.,	13,36
Elijah Fuller, per Rev. J. Reed,	2,00
Livonia, Bap. ch. and soc., per Rev. D. B. Purinton,	3,50
Elba, do. do. do., per Rev. B. Wilcox,	8,12
do., Bap. Fem. Benev. Soc., per Mrs. M. Wilcox,	11,12
Ontario, Mrs. Albert Davis	25
Macedon, Fem. For. Miss. Soc., per V. Perry,	12,00
Lockport, Bap. ch. and soc., per J. Eddy, Jr.,	10,40
Brockport, do. do. do., per — Starks,	1,50
Ontario, a friend	1,00
East Avon, a female friend	62
Hamilton, B. F. Binney	5,00
per Rev. Silas Bailey, agent of the Board,	152,58
Red Hook, 1st Bap. ch. and soc., per Rev. Mr. Green,	5,00
Lockport, Bap. ch. and soc., mon. con., per Rev. S. B. Webster,	8,07
	224,15

Georgia.

Penfield, Rev. Dr. Daggs	20,00
Scottsboro', ladies, for support of a native Karen preacher, per S. G. Hillyer,	50,00
	70,00

Mississippi.

Columbus, Mrs. T. G. Bleivett, for African Mission, per Rev. J. Stevens,	10,00
Jackson, Bap. ch. and soc., Mrs. Sarah M. Hollaway,	10,00
	20,00

Tennessee.

Tennessee Bap. For. Miss. Soc., C. W. Anderson tr., col. at anniversary,	10,00
Smith Fork, John. A. Jennings	1,00
Bradley Creek, Rev. J. Selvidge	50
Harmony, Fem. Miss. Soc., Louisa B. Fish tr.,	13,40
Nashville, Bap. ch., mon. con.,	76,00
per Rev. J. Stevens, agent of the Board,	100,90

Kentucky.

Covington, Bap. ch. and soc., mon. con.,	23,00	
do., Jewelry sold	,75	
do., H. C. Watkins, for China Mission,	5,00	
do., Rev. O. N. Sage, in part of subscription for support of a Karen preacher,	10,00	
per Rev. J. Stevens, agent of the Board,	—	38,75

Ohio.

Portage Bap. Association	21,46	
Brooklyn, M. G. Norton	1,00	
Doyalston, Mr. Mills	1,00	
per Ora Osgood,	—	23,46
Norwalk, Mr. Jacobs, per Rev. Silas Bailey,	,50	
Bedford, Bap. ch. and soc., Rev. Walter Sevisa, pastor, per W. B. Hillman,	7,00	
Cincinnati, 9th St. Bap. ch. and soc., J. W. Sheppard tr.,	72,75	
Georgetown, Wm. Blair	,25	
Bethel, Symmes and Musgrave	3,00	
Duck Greek, Rev. J. Lyon	1,50	
Portsmouth, Geo. Heoredh	10,00	
Clough, Jephtha Johnson	1,00	
Cheviot, Bap. ch. and soc., D. E. Statham tr.,	18,00	
Newtown, James Martin	1,00	
Muddy Creek, Bap. ch. and soc., per L. Osborn,	4,00	
East Fork Association, collection,	12,61	
Mohican Association, for Karen native preacher,	8,20	
Monroe, Bap. ch., per John Alison,	2,50	
Perry, do. do., per Rev. Job King,	3,00	
Centreville, Mrs. Taylor, per Rev. Mr. Blodgett,	,30	
Lima, Rev. Wm. Chaffee	1,00	
Lebanon, East Bap. ch. and soc., W. R. Collett tr.,	22,50	
Ohio Bap. For Miss. and Bible Soc., J. B. Wheaton tr.,	53,35	
per Rev. J. Stevens, agent of the Board,	—	214,96
Dover, Bap. ch. and soc., per William Graham,	10,68	
	—	256,60

Indiana.

Indiana For. Miss. Soc., Wm. Brand tr.,	30,18	
Col. at anniversary	6,20	
	—	36,38
Ebenezer, Fem. Miss. Soc., Mrs. E. Morgan tr., per John Bevan,	10,00	
per Rev. J. Stevens, agent of the Board,	—	46,38

Florida.

Quincy, Miss Mary Hathaway	4,00	
Rev. Joseph Stockbridge, U. S. Navy,	10,00	

Legacies.

Ebenezer, Indiana, Rev. William Morgan, deceased, John Bevan executor, per Rev. J. Stevens,	50,00	
Boston, Mass., Miss Lucy Hager, late of Charles St. Bap. ch., deceased, Mrs. Sophia Hager administratrix, per Rev. Dr. Sharp,	200,00	
	—	250,00
		\$2034,20

BOXES OF CLOTHING, &c.,

From Oct. 10, to Nov. 27, 1844.

Mass., for Rev. J. T. Jones, (no date or place given,) one small package of shoes and gloves,	3,50	
do., from Abigail Judson, for Rev. A. Judson, one box of clothing.		
do., Holden, Eleanor Abbott, and the Fem. Benev. Soc., for Rev. J. Goddard, one chest of clothing—(two parcels).		
do., Boston, Misses Smith, for Mr. and Mrs. Vinton, two small packages of books, &c.		
do., do., Depository of Am. Tract. Soc., per Rev. S. Bliss, for Rev. E. Jones, a package of tracts,	5,00	
do., do., Bible Class of Milton St. Sab. school, per Mrs. E. W. M. Nichols, for Rev. L. Stilson, a package of stationery,	4,00	
Maine, Mount Desert, Fem. Miss. Soc., per Caroline Sawyer, one quilt.		
Con., Bridgeport, several members of Bap. ch., per Miss H. Nichols, for Rev. J. H. Vinton, one box of clothing,	74,95	
do., East Brookfield, ladies of Bap. ch., and others, per Rev. J. B. Boomer, for Mr. Meeker and Ottawa Indians, one barrel of clothing,	32,46	
N. Y., New York city, Am. Tract Soc., per J. A. Ackley, for Rev. S. M. Osgood, a box and package of books, &c.		
do., do. do., Am. and For. Bible Soc., per Rev. I. M. Allen, for Rev. S. M. Osgood, a box of books, &c.	109,77	
do., do. do., do. do. do. do., for the China missionaries, forwarded from N. Y.,—bibles and testaments,	108,54	
do., do. do., for missionaries in Assam, —bibles and testaments, forwarded from New York,	7,80	
do., do. do., for Rev. E. Jones, Cherokee,—bibles and testaments, do. do. do., American Bible Soc., for do. six Hebrew and other bibles, do. do. do.,	13,25	
do., do. do., collection by Rev. C. G. Sommers, for the brothers Mønster, in Denmark, cash,	15,00	
do., do. do., collection, per Rev. E. Tucker, for Peter Mønster, cash,	10,00	
do., Rochester, ladies of 2d Bap. ch., per S. H. Fisk, for Rev. J. Wade, a barrel of clothing,	47,26	
do., Port Richmond, Staten Island, 1st Bap. ch., per Rev. S. White, for Rev. C. Barker, a box of clothing, including a package of bibles, &c.,	42,10	

H. LINCOLN, Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

FEBRUARY, 1845.

NO. 2.

American Baptist Board of Foreign Missions.

The substance of the following Address was delivered by Mr. Binney on the occasion of the designation of missionaries to Burmah, in Bowdoin Square meeting-house, Boston, Nov. 5, 1843. It was committed to writing during the subsequent voyage, and is placed at our disposal, at our request. The views which it expresses, appear to us to be eminently timely and momentous. We believe, indeed, that until they become common among us, until they be wrought into the very texture of the Christian church, both ministers and people, we shall continue to lag in our work of evangelizing the heathen. We bespeak for the Address no hurried nor cursory perusal. Let it be studied, and pondered, and "kept in the heart," mingled with much prayer and a rigid self-application. We have broken it into paragraphs, for the more convenient reference; but it should be read continuously. And may the Spirit of all wisdom and grace add his blessing thereto.—[Eds.]

Address of Mr. Binney.

The present occasion is one of very deep interest. Not only is it so to the church generally, which is moved by whatever affects any portion of Christ's cause; and to our immediate relatives and friends, who regard it as one of the last stages of a process which is soon to separate us from them; but particularly is it so to the parties more immediately concerned. The Board are about to increase their already numerous responsibilities, and cannot but be anxious respecting the result of our appointment. The missionaries to-night occupy a position whence we can readily observe what has been and is about to be relinquished, and with some certainty anticipate the, to us, untried circumstances and labors to which we are designated. Our age and our past circumstances prepare us to feel the solemnity of now confirming our former resolutions.

INDUCEMENTS TO ENTER THE FOREIGN FIELD.

We are not surprised, therefore, that many inquire—Why, at our period of life, we are induced to enter upon the uncertain vicissitudes of a foreign field. In the few remarks I may offer this evening, let me first glance at what has induced this determination.

Not the lightness of sacrifices incurred.

It is not, dear friends, that this step involves no sacrifice on our part. We do not, indeed, anticipate many of the trials to which the pioneers of this cause

were exposed. Some of these arose solely from a combination of circumstances such as seldom occurs. Others were peculiar to new and to untried fields. Such is the condition of our places of destination, that we do not apprehend a violent death, nor imprisonment; though we are too well acquainted with the instability and caprice of arbitrary governments, not to know that possibly we may be subjected even to these. Such also are the facilities of intercourse between these stations and the churches at home, that it cannot be necessary to expose us to great deprivations of any of the comforts of life. To anticipate them, therefore, would be an uncharitable suspicion of our brethren and friends, which we have not for a moment indulged. But if extraordinary trials may not await us, we cannot forget that the happiness or the suffering of life depends mostly upon its more ordinary events. Its every-day bestowments are the most essential to our welfare, and these, to no small extent, must be relinquished by every one who becomes a foreign missionary. We know the privileges of this *free country*, and we have enjoyed its literary, social, and religious associations; our homes were stored with comforts, as yours are to-night; we loved our people, and they loved us; our numerous relatives and our other personal friends are unspeakably dear to us; our very language is replete with the most tender associations; hitherto, in our anxieties and labors, we have had the sympathy and coöperation of many friends, and in perplexing circumstances we have been associated with those ready to counsel us, and to share with us our responsibilities. I speak the sentiment of you all when I say, that suddenly to part with any such tributaries to your happiness would deeply afflict you. You know what sorrow is experienced when Divine Providence lessens your comforts, or removes even a single loved one from your family circles. What, then, must be our feelings, when called to relinquish nearly all, of every class, at about one and the same time. Believe us, no one who has the sympathies of a man, and the tender attachments which a Christian should possess, can become a foreign missionary without great sacrifices.

Not the romance of missionary life.

Of all this we are well assured. Our age and habits forbid the indulgence of mere romance. Missionary labor is now too well known as an every-day business, fitted to test our patience and to exhaust our powers. We have seen too much of men and things to be deceived respecting the position we are really to occupy. Besides, we are too well acquainted with the true state of missionary feeling and action at home, to indulge in mere imagining. It is a painful fact, taught us by years of pastoral labor and observation, that the missionary is not remembered as he should be by the great body of our church members. True, there are exceptions to this; and to us it is a consolation which no language can express, that there are a few who will daily remember us and our labors in earnest prayer to God, and from whom we may expect prompt and persevering coöperation. May our Heavenly Father long spare their lives and their means of usefulness, and may He greatly increase their number. But how very few there are, who are conscious that the wants, and especially the usefulness of the missionary, are the subjects of their daily, secret pleading with God! And even to the "monthly concert prayer meeting" how very small a part of the church come up to pray the Lord of the harvest, either to send forth more laborers, or to bless those already in the field. How few pastors succeed in obtaining a general attendance of their people upon this meeting. Alas, how few pastors so much as expect all their people to be interested in this work of praying for

the missionary cause. Even in our cities it is often thought necessary to unite the meetings of different churches in order to secure an ordinary assembly. And, then, how small is the number of those, who cheerfully make sacrifices that they may be able to give liberally to this cause. And how much smaller is their number, who faithfully labor to induce others to give. And when once they sincerely engage in this work, how easily do other subjects divide their ranks and divert their efforts. Upon their constancy in prayer and in effort for this cause, our success very largely depends. With so intimate an acquaintance then with this whole subject, it would indeed be strange, if we were not soberly to contemplate the work upon which we are about to enter.

No, brethren, we are not influenced to this step by the supposition that sacrifices are here no longer required; nor because we have failed to perceive that necessity. Not only is the sphere one of necessary self-denial, but we enter upon it with our eyes open.

Not a superabundance of home laborers.

Nor is it that we depreciate the wants of our churches at home, that we are induced to embark in this cause. With these we have long been familiar, and they have enlisted our sympathies and secured our efforts. But we are painfully impressed with the disinclination of brethren to enter the foreign field. Notwithstanding the destitute condition of much of our own land, yet in our older country communities, churches and preachers are multiplied until they are brought almost to every door: and in our cities and large towns evangelical ministers are crowded together, and many are running to and fro; so that many find it difficult to obtain a settlement, and the efficiency of others is often sadly diminished. We are confident, therefore, that others will soon fill the desirable stations we vacate; but where are the men, ready and waiting to enter the wide doors of usefulness which are constantly opening abroad? Again and again has the cry of the missionary, fainting amid his lonely toils, come up into our churches in vain for help. Even the heathen have joined in that request, until their thrilling appeals have forced tears from our laymen and flaming speeches from our ministers. Some have been led to say,—“go, go to their rescue;” but, alas, how few respond to the appeal with,—“*Here am I, Lord, SEND ME.*” It is this that moves us, that so few devote themselves to this work.

Not new and peculiar impulses.

Nor is it that we are led by any new and special impulses peculiar to ourselves. We have no desire to rid us of the enjoyments of home; our circumstances and employments here are by far the most congenial to our natural tastes; and we confess, that at times our hearts even recoil from the peculiar condition of a heathen land. We can see no obligation resting upon us, that does not rest upon Christ's disciples as such; and we know of no divine wrath that awaits us, if we go not, more than also awaits our ministering brethren who remain at home. We seriously doubt whether many of our laymen, who live so much for wordly good,—and many of our pastors, who still cleave to their native land,—have not, at some period of their Christian course, had impressions like our own. Indeed, we solemnly believe, that they have often heard the cry of the heathen and the command of Christ, and have been troubled thereby; and that, had it not been for the difficulties of the foreign field, the influence of near friends, and the allurements of this happy country, they would have known their duty. We say not this for the sake of complaint; but that our own feel-

ings may not be mistaken upon this subject. After an intimate acquaintance with young converts, with laymen, and with our ministering brethren, as learned from their own declarations, we can find in our own experience no impressions which most of them have not more than once felt.

But if either of these considerations has not induced our decision, so neither one nor all of them can be permitted to keep us from the path of duty. Our views of the cause outweigh any number of difficulties, and constrain us to go out, not knowing what may befall us.

Not the temporal state of the heathen.

In reflecting upon the state of the heathen, and in comparing their temporal condition with that of our own happy country, we have ever supposed that this wide difference arose from the fact, that upon us were showered the benign influences of Christianity, while upon them came only blighting and mildew:—their false gods and their necessarily false principles have, like bands of locusts, overspread the nations, and desolated all that was lovely and conducive to true happiness. We confess, our sympathies have often been moved by this reflection, and we have wondered why the gospel might not be made to impart these blessings to the whole family of man; though we are not certain that this view alone would secure our determination.

Millions of souls lost or won.

But when we remember their eternal prospects, there can be no longer any question how much expense may be justified, to make them acquainted with the great salvation. We do honestly believe the bible to be God's own word, that all its assertions are true, and that all its promises and threatenings will be fulfilled. We cannot, therefore, expel the thought that—"The wicked shall be turned into hell, and all the nations that forget God;" that—"There is none other name under heaven given among men whereby we must be saved," than that which the gospel presents; and that the heathen, though very ignorant, have some knowledge which they do not improve, "so that they are without excuse." On the other hand, "the scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" With us, therefore, there is no question, that about six hundred millions of souls, precious as are our own, are exposed to the wrath of God, and to endless misery in hell; that millions of souls are every year hastening into wretchedness infinitely more dreadful than the worst of their temporal state, which so easily excites our compassion; and that nothing known to us can save them from this unspeakably awful prospect but the minister of the gospel proclaiming "the Lamb of God, who taketh away the sin of the world." Now what, dear brethren, are our earthly interests, compared with the welfare of *millions of souls*, each of which, our Savior has taught us, is of more value than the "whole world?" Is it possible for us to retain our confidence in God's word, and yet to evade the awful pressure of this thought? For years it has been before us, and we must turn infidel in intellect or in heart before we can banish it. As truly as the bible is the inspired word of God, so truly can nothing but the preaching of the

gospel rescue these millions from the woes of hell: nothing else* can light up in their hearts the anticipation of that rest in heaven, which so much cheers and comforts us to-night.

The command of CHRIST yet unfulfilled.

Immediately connected with this reason is another. Our Divine Master has commanded his church and his ministers to give this gospel to the world. We say, our DIVINE MASTER has so commanded. He is assuredly that much to us, or he is nothing. Whatever he bids, we must do; or cease to be his servants. Upon that condition alone did we become his; and that condition,—that we take up our cross daily,—that, if necessary to obey him, we hate father, and mother, and brother, and sister, and houses, and lands; yea, and our own lives also,—was by us distinctly understood. Now Christ has commanded us, to go into *all the world* and to preach the gospel to *every creature*. This is given to every disciple according to his ability, and it is binding until every creature has the knowledge of the Savior. But, though eighteen hundred years have passed since the church received this commission, six hundred millions of perishing sinners are yet ignorant of the death of Christ and of its design. If this command cannot be obeyed by us without incurring the loss of all things; then that loss is matter of plain necessity, and we must apply to our own case the passage just noticed. Nothing can render this more plain, than the facts mentioned,—that without it the temporal happiness of six hundred millions of God's creatures cannot be secured, and that millions of immortal beings are annually to enter upon the pains of eternal death,—and that CHRIST peremptorily commands us to preach his gospel to every creature. Should a doubt still linger, whether, on account of the greatness of this loss, it might not be declined; let his sayings still ring in our ears, while he adds—"If any man will save his life he shall lose it,"—"It is enough for the disciple to be as his Master, and the servant as his Lord,"—"No man having put his hand to the plough and looking back, is fit for the kingdom of God." Now our brethren through the length and breadth of our land have heard this command, but from various considerations they decline the service. It is not for us to inquire, how far they may be safe in so doing; it is enough that Christ commands the work to be done, and that by his church. If others will not go forth, as they certainly do not, then that duty must be ours. Should he come to remove the candlesticks from unfaithful churches, and to turn dishonest stewards from their office, we would count any sacrifice as trifling to be allowed our place in his service.

The request of the Missionary Board.

One other consideration has greatly conduced to this decision. Our *Missionary Board* have requested us to go. We have always regarded that body as the agent of the churches. They are elected from the denomination at large, by delegates assembled from every part of our country, solely for the consideration of this subject. To them it is committed in a special manner, to watch over the interests of Christ's kingdom in foreign lands, and in behalf of the churches to do all in their power, that the last command of Christ may be fully obeyed. According to the best of their judgment, they are to select fields of labor, to commit these to the care and efforts of faithful men, and to inform the churches not only of their proceedings, but of the means necessary most effectually to do the work assigned them. And every reasonable request for aid should be promptly and cheerfully afforded by those for whom they act. When we committed to

them the care of this department, we certainly did not expect them to conduct its operations at their own expense; we virtually pledged to them all necessary means. Besides, the church having thrown upon them the responsibility of this department, we, to no small extent, regard them as acting by the authority of our Savior, as well as by the appointment of their brethren. And their request for any amount of aid in men or money, *necessary to give the gospel to the perishing*, is urged upon us to the extent of our ability by the command of Christ himself. Nor does this at all infringe our right of private judgment; for we ourselves are to judge of that necessity, as we hope at the last day in peace to meet the heathen at the bar of God. To this thought we should add, that under present circumstances we must act by some such delegation of trust, or not obey the commission of Christ. We can do but little, if any thing, effectually in this field, merely as individuals.

Such have been our views of our relation to the Board and of our obligation to cooperate with them. We believe they have been as economical in their department, as could reasonably be expected; that the fields they have occupied, were judiciously selected; and that they have scarcely begun, yet, to meet the pressing wants of the world. As they can proceed only by the assistance of the church, so their requests for that assistance have never yet exceeded the actual necessities of the work assigned them. Hitherto they have asked our prayers and our money, and, without waiting for personal application, we have endeavored to afford our aid. When they have issued special appeals, we have made special efforts to meet the crisis. They now tell us that they need not only money, but men; and that, should it upon prayerful reflection appear our duty, they wish our personal service in the foreign field. What could we say to this? We had committed to them the responsibility of directing this business of winning souls from among the nations; but they have returned upon us the solemn responsibility of cooperating with them: at the same time they inform us how we may best aid in their object. Shall we reply, that they have progressed sufficiently far in converting the world unto God? Never, never; so long as millions of immortal souls are yet ignorant of the great salvation. Shall we say, that the Lord's treasury is exhausted,—that no talent of his yet remains buried in our napkin,—that we have done all in our power? Before God we dare not assert this. True, that which is here required has become so much a part of ourselves, that it can now be taken, only, as by the drawing of blood. Still, it is not our own; it belongs to the Lord; and by his grace we can render unto God that which is his. What we can do, we ought to do, in this case certainly; and hence our decision.

Yet think not that, having learned our duty, we are otherwise than most cheerful in its performance. Never were we happier than at the present time.

DUTY OF THOSE WHO STAY AT HOME.

Having stated briefly as possible a few thoughts respecting ourselves, allow me to consider a moment the question,—What is the duty of the churches in this matter? What, dear brethren, is your duty?

Responsibility mutual and equal.

That you will constantly remember us in your prayers, and that you will, so far as circumstances allow, afford us a comfortable support, we cannot doubt. This is understood. The field is divided. We take one department, and you retain the other. We "go down into the well," and you "hold the rope." But

there is one feature in this obligation, which may not be so generally apprehended, and which may be illustrated by the expression just quoted. If one descends into a well to perform a labor common to himself and to him who remains above, the latter is obligated not merely to hold the rope for the safety of the former, but to afford him such facilities, that he may most successfully accomplish their common object. It is surely wrong to require him in the well, because he already has the most difficult department, also to work to disadvantage; unnecessarily to expend his strength and to impair his constitution. Yet, such has been the condition of missionaries. Their own maintenance has been sufficient; but they have been compelled to work to disadvantage. Often have they frittered away their strength and impaired their constitution for want of facilities, and especially for want of fellow-laborers, to accomplish that for which they went forth. How often have you heard the agonizing cry of your brethren, assuring you that they were almost exhausted from over-exertion, and that the work all about them remained unaccomplished for the want of necessary assistance; and imploring you, by all that was momentous for time and for eternity, to send them help? This is what at times oppresses us. The thought that you may not perceive, or that you may not fully appreciate, this part of the home obligation;—that we may be left at the bottom of the well without the facilities of working to advantage, and that, consequently, all our trials may prove comparatively in vain;—is painful beyond expression. A comfortable support is not the object of our solicitude; *that* we could more readily obtain at home. It is that we may be enabled to *accomplish the work*, for which we relinquish those many blessings which you retain.

We have been reminded this evening of our solemn obligations to Christ and to his church *for the results* of our labor. To the sentiments advanced, we add our most hearty AMEN. We reflected upon them before our decision, and they have appeared to us far more appalling than all personal deprivations. Were it not written,—“Lo, I am with you always, even unto the end of the world,”—and, “My grace shall be sufficient for thee,”—those sentiments, so true and solemn, would dispel our every thought of entering the field of foreign missions. But judge, dear brethren, the extent of our sorrow, if to this and to all our other sources of solicitude, there be joined the painful consciousness, that we are expected to “make brick without straw;”—if we are held accountable for results which are utterly beyond our control for the want of your full coöperation. We know that God will not be deceived; yet we may be exceedingly unhappy even respecting this part of our responsibility. A tender conscience may so severely judge us, that eternity alone may render clear to us the true cause of our failure. I know, dear brethren, that you now understand us. I think I hear you say,—“that were indeed unjust, that ought never to be, the *Board* should afford you every facility.” But, alas, what can the Board do? Nothing but direct the means supplied by the churches. It is the church, through them, that must afford these facilities; and each one in this assembly should feel his personal responsibility to the missionary.

The principle of consecration is one.

But your greatest obligations are to Christ, our common Lord, and to his cause in the world. Christians generally have not clearly apprehended these; at least, they have not done so in comparison with what they deem obligatory upon those who enter the foreign department. Christ gave his command to his disciples *as such*. He taught them all that they were not their own, that they were

to enter any department of his vineyard, where, according to their talents, they might most effectually serve him. However varied, then, may be the particular duties of Christians, the principle of consecration is one. In whatever department they may be, to the performance of its duties they are to devote every ability of soul and body, of time and property. Every other one is as truly bound to live wholly for Christ and for his cause, as is the foreign missionary,—to do as much and to suffer as much, up to the wants of the cause and to his capacity. And this consideration is paramount to every other. The responsibilities of no particular department can require more; nor can the favorable circumstances of any sphere allow less, *so long as millions of souls are in a perishing condition*. It is in accordance with this view that, under God, we become ministers or missionaries. Nor has any disciple of Christ a right to devote his talents to the calling of a lawyer, physician, merchant, mechanic, or farmer, upon any other principle. Nor, according to this, has any minister of the gospel a right to yield to the inducements of a home settlement, if his aid is more needed abroad; provided, he is qualified for that sphere, or provided that by *severe discipline he may obtain that qualification*. It is not enough that he does good, he is obligated as a disciple of Christ to do *the most good* in his power; and that often depends as much upon the necessities of the field, as upon the amount of labor performed. If any seriously doubt this, it is surely time for such carefully to review the first principles of discipleship; and in great earnestness to implore the instruction and direction of God. In eternity they may learn, that this is the very foundation of true submission to God.

If such is the principle of consecration, what, then, is the responsibility resting upon Christ's disciples in this assembly?

Ministers of Christ must be missionaries.

Is it not the duty of some to enter personally into the foreign service? I see before me many young men, who are the ministers of Christ, and who are candidates for that sacred office. To you, dear brethren, do we most solemnly direct our appeal this evening. It is to be the business of your lives to unfold to others this principle of consecration, to urge them to unlimited fidelity to the MASTER. Can you consistently or successfully do this, unless conscious that you are disposed to practise accordingly? You are not ignorant of what Christ requires, nor of the perishing condition of millions of your fellow-men. Nor are you unaware of the fact already stated, that in New England and in many of the older States ministers of the gospel are multiplied, until their usefulness is often seriously impaired. Why, then, spend your life in doing a work, which would be equally well and, perhaps, better performed without you? Why especially do this, when millions of men are left annually to perish in their sins, without the knowledge of that salvation which it is your business to preach? Are you sure that it is alone to glorify God, and that you are where you can do the *most good*? Have you a comfortable evidence that the SAVIOR has made this your duty? Will that evidence bear agitation? Has he never seriously impressed you with the contrary? and what have you done with those impressions? Do you here urge your love of the refined and literary, your worldly relations and prospects, the great sacrifices required, and particularly your want of qualifications? What missionary, whom you would recommend to this work, must not experience the same, or similar difficulties? Tell us, dear brethren, can it be possible, that he who upon earth had not where to lay his head, and who in the garden and on Calvary drank to the very dregs that most

bitter of cups, to provide salvation for sinners, really approves your unanimous resolution to remain at home, while a world is perishing in your hearing? Has he appointed only here and there a solitary one, to preach his salvation to perishing millions; and has he made it the duty of the mass of his ministers to remain with the few, where they are more comfortable, but less needed? Did he die for America only, or was it for the world? O ye disciples of this *crucified one*, to whose gospel you are indebted for all that you are, and for all that you anticipate, arise; and look out upon this wide scene of desolation. With your own views of scripture truth enter with these millions of heathen the eternal world; stand with them before the judgment seat, and hear and see for yourselves the result of this neglect; then say, can you turn your backs upon such fields, and with a quiet conscience remain at home, where you are of *comparatively* little service? We solemnly urge upon your consideration, that such multitudes are so entering eternity every year; and that it is in your power to guide many of them to the cross and to eternal life.

His churches are his stewards.

But the great body of the church may not go to the heathen; nor is it needed, if they will sacredly observe their obligations at home. To this class belongs the largest part of this assembly. In connexion with your labors for America, you are to coöperate with the Board to the extent of your ability, until Christ's command is fully obeyed. Your bodies and minds, your time and attainments, all belong to Christ; by them you obtain money, which is equally his. You are his stewards, trading upon his capital, for the promotion of his interests. Your powers and time must be diligently employed, or you will bury his talent in a napkin; you must live frugally, or he will charge you with having perverted his funds for your own indulgence; the remainder you must consecrate to his cause, so long as it is needed, or he will eventually condemn you for having lived unto yourselves, and not unto him. Is it inquired, how far you should practically apply this principle? We think, dear brethren, *you* are best able to give the answer. How far do *you expect the missionary* practically to apply it? There may at times be peculiar circumstances to modify the form of his sacrifices, and so far they must differ from your own. But, generally, you and he are alike the servants of Christ, and subject to the same rules. You can have no more right to live unto yourselves and to your families, than he has to live for himself and for his family; that is, neither has any such right. Why should not the American pastor, the lawyer, and the physician,—why should not the merchant, the mechanic, and the farmer, live as entirely for Christ and as sacredly obey his commands, as the missionary? Why should not the sisters of the church here be as self-denying and as faithful to this cause, as their sisters in foreign lands? Did they not alike come to the cross for salvation? Were they not all pardoned upon the same consideration? Is it not one vineyard, into which they were all received as laborers? And are they not all to act upon one principle? Of whom is it said,—“Ye are not your own, ye are bought with a price?” of the missionary, or of all Christians? Is it not emphatically said,—“NO MAN LIVETH UNTO HIMSELF?” Weigh, my dear brethren and sisters, the reasons why it is *our* duty to enter upon this work. Do not the same reasons press your entire consecration to this cause? Is there no language *to you* in the dreadful condition of so many millions of perishing ones? Are you not a part of those disciples to whom the Savior commands,—“Go ye into all the world, and preach the gospel to every creature?” Again prayerfully ponder the instruction of the Holy Spirit

in Rom. x. 11-15, and remember, that upon the amount of your coöperation will depend, under God, the number of those who personally enter this field of labor, and the efficiency of their efforts. The fact that the missionary is thus dependent upon your aid, removes every doubt respecting the extent of your obligation compared with his. Again, the Board has informed us how we might best aid this work; and have not you, too, heard its appeal? Again and again have they told of the unoccupied fields, upon some of which the first kindly influence is yet to be exerted; while upon others the gospel has operated, until they are already ripe for the harvest. If these considerations might justly move our decision, when surrounded with the rich enjoyments of this Christian land, ought they not also deeply to affect you? The position, dear brethren, which you occupy, is most fearfully solemn. The world is perishing in your hearing, and CHRIST requires you to spare no labor or expense for its rescue. You stand in the very passage-way to the heathen, through which the missionary can pass only by your aid. If you prove false to your trust, you will block up that way (unless God in mercy to a fallen world removes you); very few will pass it; the heathen will continue to perish in their sins; and you,—who can portray your feelings, when with them you stand at Christ's judgment seat to answer for the buried, or for the wasted talents of your Lord!

Evasion fallacious and futile:—its remedy.

We know of but one way to evade these considerations. Young ministers do so, respecting their personal service; because there is no more money to support additional fields and laborers. Others do so respecting funds, because men are not *waiting to be sent forth*, who are kept back only by an exhausted treasury. But neither of these pretend that Christ's command is obeyed, or that the work is done. They plead the unfaithfulness of each other, to excuse their own continued neglect of duty. However much this course may now evade the appeals of their brethren and silence their own consciences, it will not obey Christ, nor save the world. It will not suppress the wailing of damned spirits for eternity; nor cause the arches of heaven to reverberate the songs of millions saved through *their* instrumentality. Brethren, believe us, or rather believe the whole tenor of God's word,—this may answer for time; but it will not suffice when he who died for sinners, and who gave his commission to the church, "maketh inquisition for blood." It will be no trifling matter, then, to find the blood of souls upon their garments; to hear the unutterable, eternal anguish of the heathen charged to their neglect.

Allow us to suggest a remedy for even this evasion. Let the Board select any and every man, whom they think best fitted for the work; and let them solemnly appeal to him, if he is willing to go on two conditions: first, that those who are best qualified to judge, shall deem him fitted for the sphere; and second, that the Board are able to send him forth, with a reasonable prospect, under the influence of Christian faith, afterwards to support him. Let them thus leave this responsibility, where it belongs, at the door of each man's heart, to decide the matter for himself, as he hopes in peace to meet his Master at the last day. Let them then record every man's name who consents to go, and make this record known to the church, that its members may understand, not only the wants of the world, but that men are waiting to enter upon the service, who are prevented only by the want of means. In like manner let them appeal to the church for funds. Every one knows that in that treasury of God's, there is enough and to spare, if its resources were drawn and applied to the

right purpose. Long, long before the disciples become as their Lord, and have not where to lay their heads, will this, his treasury, afford ample means. I know not how we might dare to ask him for more, until at least the capital, now lying dead in the hands of his stewards, is applied to the work. Let, then, the Board, without reference to the number of men at present waiting for this service, apply in person to the rich for their abundance, and to know how far they may be relied upon, if foreign laborers can be found; let them also encourage the poor to forward their several mites; that the means of greatly enlarged operations may be supplied. And let the state of the treasury be made known to our young men. Let the men and the means no longer wait for one another, and mutually encourage neglect of duty.

Thus let the ministry say,—“We wish to remove this reproach, that men cannot be found to do Christ’s work, even among those purchased by his blood—we are waiting to be sent.” On the other hand, let the body of the church say to their young ministers, and to their young members who are yet engaged in worldly avocations:—“In the opinion of our brethren we are necessarily prevented from going to a foreign land, but we are Christ’s; and if you will go, we will here live as sacredly for him as you do there; and we will give you the means to work to the best advantage, if it takes all we have and all we can honorably obtain.”

We believe this would remove that last common evasion. For, “As face answers to face in water, so the heart of man to man.” Besides, great confidence may be reposed in the spirit of Christ in his disciples, when it is fairly tested. We cannot believe, if there were sufficient funds, there would be any want of men; or if men enough stood ready for the work, there would long remain any want of funds. And yet, we are now as truly responsible for this neglect, as we should then be; and the consequences to millions of souls are as deplorable for time and for eternity.

Pardon us, dear brethren, the freedom of these remarks. I speak for myself; and, in most respects, I think I may safely say, I speak for my brethren also. If we had not most deeply felt the sentiments here presented, you had not seen us here to-night, about to go forth as your messengers to the heathen. We have, probably, passed our last Sabbath in the land of our fathers, and in this city of most tender recollections. A day or two more, and we shall see your faces no more upon earth. We go down into an exceedingly deep well,—and very solemn thoughts possess us, as we wait a moment at its mouth. Dear brethren, will you hold the rope? *Will you give us, while there, the facilities to work to advantage?* We cannot doubt it,—and the God of all blessings will bless you in so doing.

But we shall meet again; until then, let us labor faithfully, knowing that there remaineth for us a rest in heaven.

INTELLIGENCE FROM THE MISSIONS.

Arracan.

JOURNAL OF MR. COMSTOCK.

The obituary notice of the late Mr. Comstock, which appeared in the Magazine for November, embodied the last communication then received from his hand. We

have since been permitted to read his *last journal*, closing about two months before his decease at Akyab, and comprising the principal details of his accustomed tour to Cheduba and Æng. The journey was made in weakness and much suffering, but was marked, as in former tours, with the

faithful preaching of the gospel from village to village, and wherever an auditory, however small, could be gathered, in the zayat, the boat, or by the way-side. We make a few extracts, as follows; partly with the design of showing that the labors of our beloved brother were not in vain in the Lord; and partly to foster the interest which all must feel, that the work *be not abandoned*, in which he laid down his life, and which gives so fair promise of success, if faithfully sustained.

Mr. Comstock was accompanied in his journey by two native assistants, Moung Net and Nah Bouk, who were very active both in preaching and distributing tracts. On Cheduba they were joined by Ko Thah-oo. They reached Cheduba from Ramree Dec. 5. A few days were spent in visiting the villages near the landing place, and in preaching to such as called at the zayat.

Growing respect for Christianity—Desirableness of continued teaching.

Dec. 9, 1843. Several men came to the zayat this morning, with whom a spirited and interesting discussion was held, as to the comparative merits of the religions of Gaudama and of Christ. An old man said that he had read three or four of our books, and his faith in Gaudama was almost destroyed; at which he became alarmed, and durst read no more Christian books. He is, I think, a representative of a pretty large class within the circle of my operations. Others called at the zayat during the day, and some listened to the gospel a long time, and, apparently, with great interest. One was from the village which I left last evening. He said that the people had been discussing in their harvest fields what they had heard on the preceding evening, some saying that the Christian religion is true, and others denying its truth. Some twenty-five or thirty went to the zayat last evening, and were much disappointed in not finding me there. He said, "If you should stay at a village five or six days, you would gain disciples; but now, the people hear only a little once a year, and when they want to know more about Christ they have no one to teach them. They cannot come fully to a decision." There is reason in this remark, and I could only say, "I am alone at Ram-

ree, and must visit the villages near there, and go as far as to Æng, and cannot, therefore, remain long at Cheduba."

At evening, I left for a village about three miles distant, hoping to find there a comfortable zayat in which to spend the Lord's day; but on arriving, found only an old one, in ruins. Under a large tamarind tree was a small bamboo platform, which the people of the village rendered quite comfortable for me, by putting mats on two sides of it and another over it. The natives slept on the ground near by. [There are no tigers, or other ravenous beasts, on Cheduba.] A congregation of twenty or thirty men speedily assembled, and spent the evening in an interesting discussion of the Christian religion.

Our next extract is under date of Dec. 25. The interval was diligently employed as under the previous date, and with similar results.

Spread of truth—Decay of idol worship.

25. A few hearers during the day; among whom was the head man of the village, with whom I passed the night last year, and who then listened with attention and interest to the truth. He now maintains the eternity of God, and that He created all things; and on other points he has correct views as to religion. I have omitted to notice some similar cases, which I found at different villages. At one, two young men were said to have fully embraced the Christian religion, and to be ready for baptism; I did not see them. At another village, a young man had learned, by reading a tract, that God is eternal, the creator of all things, etc., which truths he zealously proclaimed to his neighbors. He solicited a good supply of our books, saying that he wanted to read nothing more about Gaudama, he wished to read only the books of the eternal God. Some cases of special attention and interest have occurred also during this tour, which have much encouraged me.

27. Arrived this morning at Thoo-pau-oung's, having occupied twenty days in the circuit of the island. I heard Moung Net just now telling Thoo-pau-oung, that we found the religion of Gaudama almost destroyed, and the people readily listening and assenting to the truth, except at the village where we spent the last night. They alone were hard and bigoted. His representation is, I think, in the

main correct. During the last two years, seven kyoungs have been deserted, and most of them are in ruins; while only six are left, occupied by as many pongyees and one novice. These are all sixty or seventy years old, and they may continue to wear the yellow cloth till they die, although one, in reply to an assistant, said that he did not know whether he "should become a man again or not."

This evening I went to a village about a mile distant, and had thirty attentive hearers. One of them was an idol maker, and he said in answer to an inquiry by me, that he made few idols now, not half as many as he used to make. I inquired if he had made a quarter as many during the last two years, as he did four or five years ago. After considering awhile, he said that he had not made one this year, nor the year before, and only two the year before that. "No one orders idols now-a-days," he added. It is said that several men in his village are almost persuaded to become Christians.

28. The assistants found a few hearers in three or four hamlets not far distant. At evening, I preached at two villages, separated but a little way from each other. In the first had twenty or thirty hearers, and in the second about fifteen. The truth appeared to be understood by all, and approved by a few. In this region are nearly all the opposers of the gospel to be found on Cheduba.

29. Had half a dozen interesting hearers at the house, three of whom came from the last village in which I preached last evening, "to hear the law, and ask for books."

30. I have concluded to administer the Lord's supper to the four native Christians here, to-morrow, and this morning we have had an interesting prayer meeting in reference to it. There is only one other member of the church (Moung Net's wife) now in connexion with us, and if the ordinance should be delayed till we return to Ramree, on her account, the two old Mug Christians here could not enjoy it.

Retrospect—The Kondaing teacher.

Jan. 1, 1844. The past year has been one of immense and important changes in my circumstances and prospects, as far as this life is concerned, but I have never had more confidence and delight in my ever living and ever prevalent Intercessor and Savior; and in all my afflictions and trials, His grace has been

sufficient for me. He is, indeed, a mighty and a precious Savior. At different places the people have expressed to me their deep sorrow on account of the death of Mrs. C., but more particularly here, (Thau-poo-oung's village) where she was best known. Said a woman to me, "The whole town was moved by the intelligence; it was more than they could bear." A man remarked, "There is no one who does not regret her death." We left Cheduba at 10 A. M., and landed on the Ramree side at 3 P. M. My circumstances have not been favorable to a proper and efficient observance of the day, (as one of special and earnest prayer for the speedy conversion of the world to Christ,) in unison with the people of God in Christian lands, but I have endeavored to join them in spirit. May prayer prevail, and the kingdom of Christ spread rapidly over the whole earth.

3. Passed several large villages on the way. In them are a half dozen deserted kyoungs, and only two pongyees are left, I believe. I should like exceedingly to proclaim the glad tidings in all these villages; but, alas, what can a single missionary do among such multitudes.

4. In the morning moved on to a village of ninety houses, where I was immediately surrounded by fifty or sixty men, women, and children, to whom I discoursed at considerable length on the character of God. After breakfast about the same number of hearers came again to my zayat, and during the whole day fifteen or twenty were there, discussing religious topics, but as their discussion was carried on in native style, (three or four talking at a time, loudly and rapidly,) I could not take much part in it.

My friend, the Kondaing teacher, hearing of my arrival, had come to meet me, and was the chief speaker on the part of the eternal God. The truth is clearly seen by many here, and its force felt by some, I trust. I walked out after breakfast among the idols, and as I saw them with heads and arms broken off, left shelterless and neglected, I involuntarily exclaimed several times, "poor old gods." To-day is the worship day of Boodhists, but not one at this village has observed it, I believe. Toward evening I went home with the Kondaing teacher, and spent the night at his house.

5. In the morning went to a village near by, where we had, during the day,

twenty or thirty hearers. The teacher went with us, and I found his love of talking a considerable hindrance to my preaching Christ to the people. He has a great deal to say in favor of the eternal God, against idols, etc., but seldom speaks of the sinfulness of men, and their need of a Savior. May he speedily be brought to a full knowledge and acceptance of the truth.

Budhism languishing—Evil of inconsistent efforts.

6. Reached Ramree at daylight, having travelled six miles over a very hilly road, by the light of a full moon. During my tour, I have had, on an average, sixty or more hearers daily, I think; and about 1000 books and tracts have been distributed; although I have not urged them on the people, but merely said, that I would give to all who wished to read. I have mentioned some incidents, which indicate the rapid decline of Budhism; and I will add, that all natives of intelligence and candor admit that their religion is well nigh ruined. Some say that it will not be long before there will be no pongyees or kyongs in all this region. I have not usually introduced this subject to pongyees, but finding one a few days since who appeared to be particularly candid, I asked him if he did not think that the religion of Gaudama was fast going to ruin. He immediately replied that it certainly was, adding, that it was not sustained by royal authority, and could not, therefore, exist. I have been told by others, however, that the pongyees attribute the decline of their religion to the *padre*, and I believe that the truth of God preached, and distributed in books and tracts, is the principal agent in undermining and overthrowing the religion of Gaudama. I have no doubt that the number of those in the Ramree district, who have no faith in idols and in the whole system of Budhism, and who believe in God and in the main truths of Christianity, is large; but they need *strong* faith and *ardent* love to enable them to brave ignominy and insult, and, perhaps, more serious persecution for Christ's sake. They need the importunate and believing prayers of the people of God. *Do they have them?*

8. Moungh Nah Bouk informed me yesterday, that the Kondaing teacher told him, he had long wished "to enter the religion of Christ," but he feared that I would leave, and the mission to Ramree be broken up; in which case

native converts would greatly suffer. He has a large number of disciples. The assistants asked me last evening, as they have often done before, if I had not yet heard that other missionaries were coming to Arracan. I told them of the debt against the Board at the last annual meeting, and added that I did not know whether new missionaries would be sent out, or some of the old ones recalled for want of funds. On hearing that, Moungh Net replied, "It would be a cause of great sorrow, if missionaries should be called away from here now, just as the Christian religion is ready to be established." He then began to talk over the matter with Nah Bouk, and said, "It is as if a man should make a garden, and after having planted it, just as the seed is beginning to sprout and some trees are putting forth their leaves, his money should fail, so that he could not properly fence it and take care of it. All would be lost." Both appeared to feel very sad. For a long time past, it has been necessary here, to raise money for idolatrous purposes by threatening those who refuse to contribute with a kind of outlawry; that is, that they should not eat or drink with others, nor receive any favor from them. This course, urged on by the highest native officer in the district, has hitherto succeeded in keeping things going tolerably, but I was told to-day that whole villages had now refused to give for the burning of two pongyees, who have long been lying in state here.

Visit to Eng—Burman merchants—Effect of one tract.

20. Two days since, I left Ramree for Eng, accompanied by two assistants, and having with me more than 4500 books and tracts. My evening congregations at R. usually contained only about twenty-five hearers, owing, I doubt not, to the cold, which kept the people over the fires in their houses. Although my audiences were small, some of them were very interesting. At one, a circumstance occurred which plainly showed the triumph of truth in the town. After I had finished preaching, a man from the country began to ask questions and to object, when two very intelligent men of the town told him that he could tell me nothing new about the religion of Gaudama, I understood it all, nor could he defend it; neither could he bring a valid objection against the religion of Christ. The man replied to them, "Will you enter

this religion, then?" They answered, "If we do not enter it, we can give no good reason for rejecting it."

22. We arrived Saturday night within half a mile of Æng, where we were obliged to wait till 2 P. M., of yesterday, (the Lord's-day.) During to-day have had about 100 visitors, several of whom manifested great interest in the truth. Toward evening went into the town, and preached in the vicinity of three or four encampments of merchants from Burmah, to 100 or more attentive hearers. About 250 tracts have been distributed to-day, a third of which, perhaps, will find their way into the Burman empire. May they be blessed to the conversion of many perishing idolaters to Christ.

23. A severe headache (which has troubled me a considerable part of the time since I left R.) prevented my sleeping last night, and I felt little fit to go out and preach this morning; but I feared that some of the Burmese merchants might leave before they had heard the gospel and received tracts. I went, therefore, to the encampment which I had not visited, and was just in time at one of them to supply with books a company of twenty, who were loading their bullocks, and in a few minutes were on their way to Burmah. At another encampment, read and explained awhile, and, after supplying the traders with tracts, returned to my zayat, distributing several tracts by the way. After breakfast had a very intelligent and interesting congregation of about thirty, and during the day companies of three or four at a time were dropping in "to hear the law and ask for books." Some Burmese remarked, that these books were sought with great avidity in their country, and all the pongyees, even, were anxious to read them.

24. Preached in the morning by a fire in the middle of the street, to thirty or more attentive hearers, on the atonement. This distinguishing doctrine of the religion of Christ is understood by many, and approved by not a few; although a just sense of sin and ruin does not yet force them to face ignominy and persecution, by a public renunciation of all for Christ. While I was distributing tracts, I asked an intelligent young man where the tract was which he had received, thinking that I gave him one yesterday. He replied that I gave him "The Golden Balance" last year, when a man standing by, added, "Yes, and by reading

that tract, he has ceased going to the kyoungs and worshipping according to Burman custom." I invited him to come to my zayat, which he did. He said that he had given up the worship of idols, because he had no confidence in them, and that others at Æng were of his mind.

Pertinent inquiry.

25. When I had explained the way of pardon and salvation through Christ to-day, to a company of Shyans, whose home is one month's journey distant, Moung Nah Bouk said of the principal man among them, (to whom he had before declared the truth,) that he listened well, and he thought it desirable that a large book should be given him. He replied, "Who could refrain from listening with interest, when told that Jesus Christ, to save us from hell, had borne our sins for us?"

28. Toward evening, went into a village adjoining my zayat, to seek an opportunity to speak of Christ to its inhabitants. I found an idol maker and asked him if he could make a god. He replied that he could, "And do you, then, worship the workmanship of your own hands?" I added. Others gathered around us, and I had an attentive congregation of twenty-five, with whom I spent a half or three quarters of an hour, speaking of the folly and sin of idolatry, and concluding with the story of Christ crucified.

29. In the morning, distributed about forty books to traders from Burmah, and explained the way of salvation to a company of men in the street, near the house of the late head man of Æng. He died a few days before I arrived, and to-day the funeral has taken place with great pomp and confusion. I am told that all the expenses connected with it, amount to 300 or 400 rupees. The preparations for the funeral have occupied the time and thoughts of the people a great deal; also the death of a pongyee on the day I arrived, has called off their attention from the interests of their souls. Yesterday another pongyee died. About fifty visitors have called at the zayat during the day, mostly from the country, attracted to the town by the splendid funeral of the head man. At evening I had a very attentive and interesting congregation of twenty or more, among whom was the Shyan merchant mentioned on the 25th. He listened with the utmost interest, and said when I paused, "It is delightful to hear such

preaching ;" to which several responded, "Yes, it is." About 200 tracts and sixty books have been given away, principally to people from the country.

On the 30th of January Mr. C. set out on his return to Ramree, stopping at numerous villages on the way.

Kyook Phyoo—Zanay—Ramree.

Feb. 2. Arrived at Kyook Phyoo a little after noon, and toward evening went into town, where I was soon surrounded by my former scholars and other old friends. The town has greatly increased in size, and vastly improved in every respect, since I was last here. Again I was urged to return to it, and could only say, "I cannot leave Ramree, but I hope that a missionary will soon arrive for Kyook Phyoo." I distributed about 100 tracts, but did not attempt a continued discussion. A large number of women applied for tracts, for themselves to read, which, I think, is one of the results of Mrs. C.'s influence. When we arrived at Kyook Phyoo, only two or three women, I believe, could read. A great deal of sorrow and sympathy was expressed by many on account of Mrs. C.'s death.

5. A little after 3 P. M., we arrived at a number of villages, and the assistant immediately went to one, and after some discussion, distributed twenty-five tracts. After dinner I went to another, and was astonished and gratified by my reception, so different from what it was on my first visiting the place last year. Then, no one was willing to hear the gospel or receive a tract; now, men, women, and children gathered around me, and, after listening with great interest, all who could read were very willing to take tracts; distributed thirty, and then moved up the creek to other villages.

9. At Zanay, a village of nearly 300 houses, (one or two hundred people from other places are here just now,) I have had from ten to thirty or more with me at the zayat during the whole day. None of the eager disputants of last year entered the lists in favor of Gaudama. One man from another village was a zealous and captious disputant, but he did not appear to satisfy himself or others. A man of Zanay urged that the Company countenanced and aided the worship of Juggernaut, in reply to a remark on the sinfulness of idolatry. I was happy to be able to say, that such was not now the fact. He then said that Englishmen in Arra-

can build kyoungs, make offerings, assist idol festivals, &c., which I regretted to be obliged to acknowledge; but convinced him, I believe, that the sins of professed Christians are no valid objection to the religion whose requirements they violate. On the whole, I have seen much to-day to interest and encourage me.

17. Arrived after sunrise in the vicinity of two villages of fifty houses each. I went into one, and commenced talking to several men who were sitting on a sunny bank, for warmth's sake, and in a short time a congregation of fifty or more, men and women, gathered around me; they listened attentively, and apparently with some interest to remarks on the character of God, and salvation by Christ. About forty tracts were distributed. After breakfast the assistants went to the other village, a mile distant, and declared the truth to about thirty hearers, leaving with them an equal number of tracts. A dozen or more tracts were also called for at the boat. About noon, we left for Ramree, where we arrived soon after dark.

Two of my boatmen have been in the habit of accompanying me in my tours for three years past, and every year their interest and faith in the Christian religion have appeared to increase. They seem now to have utterly and forever renounced Buddhism, and to be strong in their belief in, and attachment to, the religion of Christ. Yet I fear that they have not faith and strength enough to give up all for Christ, and publicly and irrevocably come out on the Lord's side. May the good Shepherd strengthen and guide them. The other two boatmen have less acquaintance with the Christian religion, but they appeared to be interested in it, and to be favorably disposed toward it.

The church at Ramree is reduced to six members, beside Mounng Thay, who is still at Maulmain. Three have been dismissed to join the Akyab church, and one has gone, we doubt not, to join the church triumphant. Each of the four male members has bought a bible, and is a subscriber to the Maulmain Religious Herald. They all appear very well, and I hope will continue steadfast to the end.

Germany.

LETTER OF MR. ONCKEN.

Mr. Oncken alludes in the beginning of his letter to the sickness of Mrs. O., the

prospect of whose final recovery is becoming more discouraging. "But the Lord is making good the word on which," says Mr. O., "he has caused us to rely; his gracious presence sustains us, and keeps us in the exercise of the hope that, when his purposes have been accomplished, the bitter cup will be removed, and we shall come forth from the furnace better fitted for the Master's service here below, or prepared to enter into the joy of our Lord above."

The following paragraph refers to an intimation that the Board would increase the annual allowance to the mission "so soon as the state of funds would warrant." We regret to add that no increase can be made, at least for the current year.

The intelligence your letter conveyed has gladdened my heart and strengthened my hands in the Lord's cause. It was an additional proof that the Lord Jesus has destined us to more enlarged efforts for the spread of primitive Christianity in these countries. To yourself, and the dear brethren acting with you, I beg to express my warmest acknowledgments for their readiness to meet my wishes, both in reference to myself and the mission. I trust that our conduct will ever be such as to warrant the confidence with which your Board has honored us.

I shall be glad to receive the additional \$500 to the annual grant for this mission, as early as possible. The call for more laborers becomes daily more pressing. I hope soon to employ four additional brethren; one for Mecklenburg, one for Pomerania, one for Bavaria, and one in Denmark. The additional \$500 will, I hope, suffice for this.

General course of labor—Cheering prospects—Tract operations.

The unhappy differences in the church under my care, which agitated us some time back, have happily subsided, and I entertain the hope that a perfectly good understanding will be restored among all the members. With the exception of this painful occurrence, which has cost me much pain and trouble, we have great cause for gratitude to God. We enjoy perfect peace from the powers that be:—this exceeds our most sanguine expectations, and demands our constant gratitude to Him

who alone could bring it to pass, that even our enemies are at peace with us. Our services are numerous attended, so much so, that we contemplate joining the first story to the ground floor, where we worship. Several attempts were recently made by individuals during the time of preaching to interrupt us, but, by the blessing of God, we silenced them. I bless God that I have my voice again, and when such attempts are made in our assemblies, I am determined to be heard. The last effort of this kind was made by about a dozen of Jews and Gentiles. The Lord's Spirit have compassion on their guilty souls and turn them from their wicked way.

I have been enabled to preach regularly twice a week, to conduct our weekly prayer meeting, and to spend every Tuesday afternoon in conversation and instruction with inquirers. Since the gates of the city have been closed at too early an hour for the members who reside outside to attend our services, we have had three services at br. Kœbner's every week. Br. K. resides between Hamburg and Altona. Br. Schauflier has been and is still a most efficient assistant in conducting many of our religious services. During br. Kœbner's absence, he preached twice every Lord's-day; in the morning in the city, (being unable to attend myself on account of Mrs. O.,) and in the evening at br. Kœbner's.

A number of our female members were formed recently into a society for the purpose of lending tracts and supplying the people with the scriptures. I am to meet these sisters once a month, when they will report what success they have met with. The efforts of our members generally, to spread the glorious gospel, are on the increase, and I trust the time is at hand, when the whole church will experience a gracious revival; for I am not satisfied with our present condition,—and then, when one general and simultaneous effort is made to advance the glory of our risen Lord, we may confidently expect such manifestations of God's power as we have not witnessed before since the Apostolic age. I expect yet, before I finish my course, to see great things effected on the continent of Europe.

The Lord continues to bless our efforts, so that our numbers are constantly on the increase. Among these are several former Romanists, from Austria, Hungaria, Bavaria, and other

parts. Some of these brethren have already returned to their native places, where, according to the grace given them, they testify for Jesus. Our tracts are of incalculable value in the hands of these brethren, as, by this means, the truth is brought nigh to great numbers of ignorant papists. Our tract operations are most interesting, both as to the increase of circulation, which will amount this year to 300,000 copies, and the instances of conversion which come to our knowledge.

*Holstein — Mecklenburg — Pomerania —
Mennonites of Lithuania.*

The brethren Kœbner, Lange, Schauffler, and others, have preached alternately in the Holstein villages, near Elmsborn. The attendance has been most encouraging; sometimes not less than 300 persons have been present. As might be expected, the authorities soon interfered and sent threatenings to the individuals in whose houses the meetings had been convened. But, up to the present time, no one has laid hands on our brethren, and, as yet, we have not wanted a place to preach in. We have now also a little missionary colony at Pinneburg, in Holstein, to which place seven of our members have removed, engaged in a button manufactory. Br. Mahr, the manager of the business, has occasionally preached when here, and will regularly preach on the Lord's-day there. I hear that about twenty strangers attended last Lord's-day. We have thus the prospect of making an inroad on the kingdom of darkness in this direction.

The brethren Dærcksen and Brown have recently returned from their missionary tour through Mecklenburg, Pomerania, Elbing, Dantzic, Königsberg, Memel, Lithuania, from thence to Tilsit, and up the Vistula as far as Thorn. They made nearly the whole journey on foot, embracing the many opportunities presented on the road of conversing with the people they met, and furnishing them with tracts. They circulated 15,000 tracts on this excursion, and had frequent opportunities for preaching; and br. Brown having been authorized by the church to do so, baptized three converts at Elbing. The brethren met on the whole of their journey with a favorable reception, and there is reason to hope that their visit among the dissenters in Pomerania will be attended with happy results, and that many of them will soon give up

the remains of popery, which they still retain, in infant sprinkling. If we had a zealous, judicious laborer in Pomerania, many from the ranks of the old Lutheran and other sects would soon join us. The Lord has in this part of Germany many of his dear children. It is computed that in Pomerania there are not less than 4000 believers. But, alas! they are not properly organized into Christian communities, and much that is good among them is thus lost. It will be interesting for our Baptist brethren to learn, that some of these Christians have commenced immersing their children. I expect to hear soon that others have been led farther still, and rendered a cheerful obedience to the ordinance of Christ themselves.

Our brethren remained a fortnight with the church at Memel, and I have reason to conclude that their visit has been, in more than one respect, a blessing to that church. The flock at this place is still without a pastor, but we hope that this deficiency will soon be filled up by br. Dærcksen, whom I intend to station there. Our brethren at Memel have now liberty from the government, to worship God according to the dictates of their conscience, and they have fitted up a saloon which will hold about eighty persons. From Memel the brethren made an excursion into Lithuania, accompanied by one of the Memel brethren conversant with that language. In Lithuania our brethren found many believers, and among them much life and zeal for the cause of God. It appears, that for many years there have been considerable awakenings among this people, through the preaching of plain countrymen from among themselves. Br. Brown gave them a full account of the order of gospel churches, to which they listened with great attention. They stated their objections against "believers' baptism," but br. Brown states they manifested such profound reverence for the authority of the sacred scriptures, that when he adduced these in support of believers' immersion, they were silent, and promised to give it their candid investigation. The Lord, I think, will ere long prepare the way for us to labor among this plain and interesting people, and we shall then advance close on Russia. Br. Dærcksen will apply himself to the study of the Lithuanian tongue, and form connexions with these Christians as early as possible. The brethren, though formerly connected with the Mennon-

ites, were well received among them, and none upbraided them for having joined the Baptists. They were allowed to preach in many of their pulpits, to large and attentive assemblies. The state of these churches is very deplorable. Here and there, there are a few good men amongst them, but the great bulk are unbelievers, and hostile to evangelical preaching. They do not practise immersion, but pouring water on the head at the age of fifteen or sixteen. Frequent visits to these churches might be attended with important results. Our brethren were four months engaged in accomplishing this tour.

Oldenburg—An open door into Holland.

Soon after the return of these brethren, I requested br. Kœbner to visit different parts of Oldenburg, having received several pressing invitations from new converts to send a brother to baptize them. Br. Kœbner left us about six weeks ago, accompanied by br. Remmers, and returned last Saturday, 23d of November. He has baptized thirteen converts at Dehshausen, Varel, and Jever. From Oldenburg he visited the principal towns in East Friesland, Norden, Emden, Leer, &c., preached at all these places to considerable audiences, and found in most places some Baptists in principle but not in practice. The fear of man still predominates so much that not a few cannot follow the light and knowledge which God has given them. The brethren proceeded from East Friesland to Holland, where they expect soon great events to take place. It appears that the subject of believers' baptism had already, before the arrival of the brethren, occupied several Christians, among these a Mennonite preacher, and a doctor of divinity near Grœningen, in the Dutch Reformed Church; and both these ministers had testified against the prevailing practice, in consequence of which they had been expelled by their respective communities. Br. Kœbner visited the former reformed minister, named Tiesser, and expresses himself in the strongest terms as to this good man's piety, zeal, and devotedness. Just when br. Kœbner arrived, Mr. Tiesser was about to resprinkle the believers who had adhered to him after having been expelled from the state church. He listened attentively to br. Kœbner's proofs for immersion,—was fully convinced, and promised to acquaint other converts with the additional light which he had

received, and come himself to Hamburg to be made fully acquainted with our denomination and be baptized. Br. Kœbner's anticipations as to the spread of the truth in Holland, are raised to the highest point. At Leeward our brethren also visited a number of Christians, who have left the national church, and who appear to be on the point of following the Lord Jesus in all things. Oh that the Lord would hear our supplications in reference to this new field of labor opening before us, and cause us to see the spread of his own truth far and wide in Holland. I shall not fail to acquaint you with the things which, we trust, will soon transpire among our Dutch friends. You and the Board will not fail to plead with God, that his cause may triumph in Holland also.

Persecution stayed in Bitterfeld;—vexatious, but impotent, in Hanover.

From Bitterfeld we have received the pleasing intelligence, that after a prosecution of four years against br. Werner, on account of having administered the sacraments, the highest tribunal at Merseburg has finally acquitted him, and he is now at liberty to act in accordance with his own conscience.

Our two missionary brethren, Sander and Steinhoff, at Othfreesen and Eimbeck, in Hanover, continue to be much harassed by the authorities, and their work requires unusual toil and self-denial; but then the Lord rewards his servants, by granting them their hearts' desire. Many precious souls are converted and added to the little bands in various parts of the country.

The cause in Denmark—Need of more laborers.

Br. Mœnster was graciously set at liberty about three weeks ago. The appeal of the royal chancery from the decision of the lower criminal court, which sentenced br. M. to pay a fine of 200 dollars, to the highest tribunal, has been a defeat of the Crown, in so far as that tribunal has not increased the severity of the decision of the lower court, but merely approved its decision. I rejoice to add that br. Mœnster has resolved not to pay a farthing, but to go again to prison for twenty-five days, on bread and water, by which the unjust exactment will be paid.

It is most desirable that two or three gifted brethren should be engaged in

various parts of Denmark, as evangelists; and if I had the means, I should give a small sum to the pastor of the church on Langeland and to the pastor of the church at Aalborg; two worthy men, who have made sacrifices in the good cause.

Mrs. Lehmann, wife of br. Lehmann, at Berlin, entered into the joy of her Lord, after a protracted illness, three weeks ago. The work there is pros-

pering, and many additions are made to the church.

From Mr. Hallock, Secretary of the American Tract Society, I received lately the intelligence that \$600 had been paid to your Treasurer for our tract operations. If you know of any other quarter from which we could receive aid in our tract cause, I beg of you to use your influence on our behalf. We need more help in this respect.

Other Societies.

London Missionary Society.

TAHITI.

The following notice of the present condition of Tahiti is taken from the *Missionary Magazine and Chronicle* of the London Missionary Society for December, 1844. The only ground of hope that the infant churches in that recently christianized island will not be corrupted by popery, under the protection of France, is the power and mercy of God.

Towards the close of last month, the directors received direct information to the 14th of June, concerning the progress of public events at Tahiti. By these communications we lament to learn that no appearance of improvement had taken place in the general state of the island, or in the circumstances and aspect of our afflicted missions. In the month of October, we informed our readers of the commencement of actual hostilities between the deeply aggrieved natives and their French oppressors, and from the correspondence now before us we find that our worst apprehensions as to the sanguinary character of the war have been more than justified. What the termination of these disastrous events will be, is only known to Him who sees the end from the beginning; but, except in the omnipotence of his mercy, we know not where to find refuge for our fears.

After the battle of Mahana, in which many lives were lost by the combatants on either side, the natives retired to Papeeno, where they had erected a fort for their protection, and when the last accounts were forwarded from Tahiti, they were still encamped in that locality with a fixed determination to defend their liberties and their country to their latest breath.

Our brethren were safe, but some encroachment had been made on their personal and religious freedom; and experience had taught them to regard the French authorities with distrust and anxiety. The safety of their families had been secured by removing them to a neighboring island.

The unsettled position of affairs had led to the temporary, though not entire relinquishment of four of the mission stations, and there was reason to fear that a partial, if not entire abandonment of the remaining stations would also become necessary. Under these circumstances, only a very small amount of missionary labor could be performed, and this our devoted brethren felt as their most painful trial.

The people had not abandoned their hopes of assistance from England, and the queen was still on board the *Basilisk*, with her family, exerting all her influence, but in vain, to tranquillize the minds of her people, and to restore the blessings of peace to her suffering country.

It will be observed that these lamentable occurrences took place under the assumed French Sovereignty, which the government of France has long since disowned. It remains to be seen what amelioration will take place under the misnamed Protectorate, which still continues.

DEATH OF MISSIONARIES.

Rev. Henry Knott, of the London Missionary Society, at Tahiti.

In recent communications from Tahiti, it is stated that this venerable missionary has entered into rest. After a long life, faithfully devoted to the service of Christ among the heathen, he died in peace on the 2d of May last. In his translation of the bible into the language of Tahiti, added to his more direct missionary labors, he left an

invaluable boon to the people for whom he lived and died; and he was spared long enough to see the treasure in their possession at a time when the assaults of popery rendered it in the highest degree necessary as a safeguard to their faith. Our brethren in Tahiti testify that his end was peace.

Mrs. Pratt.—A few days before her death, Mr. Macdonald read promises from scripture, prayed, and then read some hymns. After this day was past, and when the prospect of death was not so immediate, I was collected enough to read to her at intervals, as she could bear it. "Deathless principle arise," was her favorite hymn. She herself would often engage fervently in prayer, expressing faith in Christ alone, and repeating portions of hymns.

On Saturday night, after a day of severe suffering, she said she thought she was sinking, and desired that our brother, Mr. Macdonald, might be called. She then said, "I am going to my Father and my God."—"Lord Jesus, receive my spirit." Some moments after prayer by Mr. M., she said, "Why are his chariot wheels so long in coming?" The last person she recognised was Mr. M., on Sunday morning. At a little before ten in the evening her breathing became easier, then a convulsive movement, the pulse ceased, and she was gone!

Mrs. Hay.—Mrs. H. had just commenced the work of a missionary among her sex in the south of India. She entered into her rest in the month of August last. Her bereaved husband writes to the Committee,—

Little did I think when I wrote my last letter to you, and spoke of our having arrived here in health and comfort, that even then the summons to leave me had been put into the hand of my dear wife! but so it was; and it is now my mournful duty to convey to you the sad intelligence of her departure from this world. It pleased the Lord to call her spirit home on the 19th of last month, a year and eleven days after our marriage. Young, affectionate, zealously devoted to Jesus and his cause, she was hailed by all the Christian brethren here as just the kind of person needed in the present state of our mission. We all thought, surely the Lord has qualified her expressly for this work; but his thoughts are not as ours, and it seems he had fitted her for heaven. O, may the affliction be so sanctified to me, that, in proportion as this world and all that is deemed lovely in it, have become cheerless to me, heaven and its holy joys may be more attractive and satisfying to my soul.

American Board of Commissioners for Foreign Missions.

The following contains a summary of the condition of the missions as given in the annual survey, published in the *Missionary Herald* for January, 1845.

The number of missions under the care of the Board is twenty-five, connected with which are ninety-four stations. At these stations are laboring one hundred and thirty-three ordained missionaries, eight of whom are physicians, with seven physicians not preachers; also sixteen teachers, nine printers and book-binders, five other lay helpers, and one hundred and seventy-eight married and unmarried females;—in all three hundred and forty-eight laborers sent forth from this country. If we add to these seventeen native preachers and one hundred and twenty-two other native helpers, we shall have, as the whole number of persons laboring in connexion with the missions of the Board and sustained from its treasury, four hundred and eighty-seven. Of this number, twenty-two, including nine preachers and thirteen female assistant missionaries, have entered on their labors within the year.

Gathered by these missionaries, and under their immediate pastoral care, are sixty-two churches, embracing an aggregate of 25,612 members in regular standing. The whole number gathered into the mission churches since the missions were commenced, exceeds \$2,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

Printed during the year, 46,796,016 pages.

In the department of education there are, in connexion with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also thirty-eight other boarding-schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions to about \$2,000.

Receipts reported for December, \$5531,06; corresponding month of previous year, \$2645,50; increase, \$2885,56. Decrease in November, \$8967,77; decrease in November and Dec., \$1082,21.

Donations,

FROM DEC. 1, 1844, TO JAN. 1, 1845.

Maine.

Eastport, Washington St. Bap. ch., per Samuel Wheeler,	42,00
Penobscot Bap. Aux. For. Miss. Soc., J. C. White tr., as follows:	
Bangor, 1st Bap. ch., as follows:	
Mon. con.	13,35
J. C. White	25,00
	38,35
North Bangor, Bap. ch., mon. con.,	3,50
Corinth, do. do., do. do.,	4,13
Palmyra, 1st Bap. ch., mon. con.,	3,02
North Newport, Bap. ch., do. do.,	1,00
	50,00
Alfred, Rev. Z. Morton, per Rev. Alfred Colburn,	5,00
	97,00

Vermont.

Passumpsic, Levi P. Parks	10,00
Fairfax, I. D. Farnsworth	10,00
Williamstown, Fem. Miss. Soc., per Rev. S. Dearborn,	20,00
Hinesburg, Bap. ch., mon. con., per Rev. Daniel Hascall,	4,87
Cornwall, Mrs. Roxana Peet, per Samuel Everts,	2,00
	46,87

Massachusetts.

Boston, William Carey Bolles do., a female disciple, as fol- lows:	25,00
for Karen Mission,	25,00
" Burman do.,	25,00
	50,00
do., a female member of Rev. Mr. Neale's church, towards support of Mr. Binney, per Rev. William Heath,	20,00
do., Federal St. ch. and soc., as follows:	
Mon. con.	7,89
E. C. Emerson	100,00
	107,89
do., Charles St. Bap. Fem. Miss. Soc., Mrs. D. Sharp tr., as follows:	
for support of Rispah War- ren Crocker, an African girl,	20,00
" general purposes,	80,00
	100,00
do., Harvard St. Bap. ch. and soc., mon. con. for Dec, per J. Putnam,	23,00
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., mon. con. for Dec., per W. A. Bowdlear,	50,00
Beverly, Rev. C. W. Flanders, pastors' subscription,	25,00
Barre, Bap. ch. and soc., mon. con., Rev. G. W. Cate tr., per Rev. William Heath,	3,00
Worcester, united mon. con. of the two Baptist churches, per Joseph H. Converse,	29,17

Newton, Upper Falls, Bap. ch., mon. con., per Isaac Keys,	10,36
do., students in Theol. Inst., mon. con. for Dec., per Sam- uel Clopton, tr.,	6,75
Watertown, Bap. Sab. School Miss. Soc., for school at Dela- ware town, Cherokee Nation, to be expended by Miss Morse, per Isaac Russell,	20,00
Webster, per Uriah Gregory, as follows:	
Bap. ch. and soc.	30,00
A friend	4,00
	34,00

Wendell Baptist Association, per Otis Chittenden, as follows:	
for Siam Mission,	7,50
" support of Mr. God- dard,	3,45
" general purposes,	28,99
	39,94

South Reading, per Rev. P. S. Adams, as follows:	
Bap. ch. and soc., mon. con.,	15,00
Mrs. Eunice Nichols	10,00
	25,00

Chelsea, Bap. ch. and soc., mon. con., per Southwick Bryant,	115,08
do., Bap. Sab. school, Zenas Snow tr.,	7,00
Medford, Bap. ch., mon. con., per Robert L. Ellis,	12,29
Cambridge, Mrs. Prudence Far- well, for support of a mission- ary, in part of her subscription, per Rev. J. W. Parker,	50,00
West Cambridge, Mrs. Ruth Yates, per Rev. T. C. Tingley,	1,00
Wenham, a friend, per W. S. Damrell,	5,00
West Dedham, Fem. Miss. Soc., Miss Betsey Barker sec., per William Draper,	20,50
	779,98

Rhode Island.

Wickford, a friend to missions, per anonymous letter,	20,00
Rhode Island Baptist Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch. and soc., as follows:	
Mon. con. for Dec.,	39,22
Annual sub. for 1844, in part,—	
per Prof. Gam- mell,	70,00
per J. H. Read,	35,35
per Rev. H. T. Love,	147,00
	252,35
Mrs. Hope Ives, per Rev. H. T. Love,	100,00
Fem. For. Miss. Soc., Mrs. Sarah Bolles tr.,	207,52
Rev. Dr. Wayland, in part of his sub. for support of a missionary,	100,00
	699,09
do., Pine St. Bap. ch., mon. con., Samuel Hurd tr.,	70,00

do., 3d Bap. ch., do. do., per Perry J. Chase,	54,37
do., 4th do. do., do. do., Gorham Thurber tr.,	85,82
Valley Falls, Bap. ch., as follows:	
Annual collection	43,30
Mon. con.	28,99
Rev. B. P. Byram, as follows:	
for Karen Mis-	
sion,	10,00
" general	
purposes,	15,00
	25,00
	97,29
	1006,57
Lonsdale, Bap. ch., mon. con., per Rev. Charles W. Hewes,	25,00
	1051,57

Connecticut.

Mary C. Ballard	,05
Ann C. Richmond	,25
E. S. Ballard	,25
A friend	5,00
Mary M. C. Wooster	,10
Martha C. Yates	,25
A friend	2,50
Middletown, Bap. ch. and soc.	26,53
Mrs. Lee	5,00
Deep River, Bap. ch. and cong.	50,00
Essex, 1st Bap. ch. and cong.	85,43
Joseph P. and Albert An- gel, two small boys,— proceeds of Savings Bank,	1,37
Fairfield Baptist Associa- tion	18,19
Danbury, 1st Bap. ch. and soc.	76,18
do., 2d Bap. ch. and soc., as follows:	
Sundry col.	115,20
Mon. con.	10,00
	125,20
Abby Fitch	,50
Betsey Gaylord	,25
New Haven, 1st Bap. ch.	50,00
Silas Straught	,75
Norwalk, col. at mission- ary meeting,	35,18
Bridgeport, Bap. ch. and soc.	6,37
A Baptist minister's wife, silver spoons sold,	14,69
Ear-rings sold	1,75
per Rev. E. Kincaid,	
	505,79

New York.

Worcester Bap. Assoc.	31,31
Jefferson Union Assoc.	18,00
per Friend Humphrey,	49,31
Romulus, Fem. Benev. Soc., per Rev. David Wright,	2,25
Lockport, Bap. ch., per Rev. S. B. Webster, as follows:	
Mon. concert	9,13
Young peoples' weekly contribution	4,03
	13,16
Monroe Baptist Association, William N. Sage tr., as fol- lows:	

Greece, Bap. ch. and soc.	7,63
West Henrietta, Bap. ch. and soc.	4,00
Mendon, do. do. do.	3,25
Ogden, do. do. do.	23,31
do., Female Retrench- ment Soc.	25,68
Marma, 1st Bap. ch. and soc.	9,80
do., 2d do. do. do.	10,00
Penfield, do. do. do.	6,00
East do., Bap. Mite Soc.	5,83
Pittsford, Bap. ch. and soc.	7,50
Rochester, 1st do. do. do.	69,72
do., 2d do. do. do.	12,87
do., 2d Bap. Sab. school, to edu- cate a Burman youth,	30,00
	42,87
Rush, Bap. ch. and soc.	8,07
Sweden and Bergen, Bap. ch. and soc.	5,50
do. do., Bap. Fem. Mite Soc.	9,74
Webster, Bap. ch. and soc.	17,55
Wheatland, do. do. do.	40,00
Rev. S. Goodale	5,00
Avails of cloth sold	9,20
	310,65

New York city, Oliver St. ch., per Rev. Elisha Tucker, as follows:	
Mrs. Daniel G. Taylor, for support of a school in Assam,	24,00
Mrs. Tucker and Miss Elizabeth Cauldwell, for do. do. do.,	24,00
	48,00
do. do. do., Tabernacle Bap. ch., as follows:	
William Colgate, for support of Rev. E. Kincaid,	400,00
for year 1844,	400,00
" 1845,	400,00
	800,00

Montgomery, John Martin, as follows:	
for support of Rev. J. G. Oncken,	5,00
" general purposes,	5,00
per William Colgate,	10,00
Williamsburg, Bap. ch., mon. con., per Rev. A. P. Mason,	7,00
Adams, do. do., do. do., per Rev. Abner Webb,	3,50
Elbridge, John Munro, for sup- port of a missionary,	400,00
	1643,87

New Jersey.

Cedarville, Bap. ch., per Rev. H. Wescott,	7,64
Haddonfield, Joseph Whit- man	5,00
Cohansey, Bap. ch., per Rev. E. D. Fendall,	10,00
per Rev. B. R. Loxley,	22,64
Piscataway Town, Bap. Sunday school, per David Runyon,	4,30
	26,94

Pennsylvania.

Huntingdon, Bap. ch. and soc., per Rev. T. C. Massey,	1,42
Milestown, Daniel Rorer, as follows:	
for German Miss.,	2 00
" Burman do.,	2,00
	4,00
do., a friend, for German Mission,	1,00
Mead's Corner, Justin Dewey	1,00
Blockley, Bap. ch. and soc., missionary box, per James Miller,	21,35
Reading, Bap. Miss. Soc.	4,00
Marcus Hook, Joseph Walker, for Karen Mission,	5,00
do. do., Mrs. Cornog, for do. do.,	2,50
Salem, Bap. ch. and soc., per Rev. E. T. Brown,	3,53
Central Union Association, J. Reed tr., as follows:	
Frankford, Bap. ch.	4,50
Willistown, do. do.	20,75
Hartboro', do. do.	5,25
	30,50
Newton Square, Fem. For. Miss. Soc., per Daniel Alexander,	20,00
Lower Providence, Bap. ch. and soc., per J. Reese,	20,47
Muncy, Bap. ch. and soc., per Rev. J. E. Bradley,	3,00
Lebanon, G. K.	10,00
Smithfield, Bap. ch., W. H. H. Dwyre tr., per Rev. J. H. Kennard,	6,38
Lewistown, Bap. ch. and soc.	11,40
Justin Dewey	1,00
Miss Johnson and Miss Merford	1,00
Mrs. Woods	2,00
Beaver city, Bap. ch. and soc., mon. con., for China Mission, per Rev. J. Morris,	4,56
Milesburg, Bap. ch. and soc.	3,37
Holidaysburg, Bap. ch. and soc.	8,41
Centre Association	3,75
Beaver do.	11,63
Georgetown, Bap. ch. and soc.,	46
Rockdale, do. do. do.	1,25
per Rev. J. G. Miles,	48,83
Philadelphia, Ann King	1,00
do., L. P. S., to educate Lewis Steele, a Karen youth,	25,00
do., Margaret Hiles, per Thomas Rawlings,	10,00
do., Central Bap. ch. and soc., per A. W. Willis,	11,68
West Philadelphia, Bap. ch. and soc., per A. B. Taylor,	12,45
per Rev. B. R. Loxley,	243,11
Abington Association, Levi Demming tr.,	50,00
	293,11

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., as follows:	
for Karen Mission,	8,35
" general purposes,	101,81
	110,16
J. Fream, per J. H. Green,	10,00
	120,16

South Carolina.

Welsh Neck Association, John K. McIver tr., as follows:	
for African Mission,	2,50
" China do.,	5,00
" Burman do.,	5,00
" Indian do.,	14,50
" general purposes,	322,53
	349,53

Georgia.

Augusta, W. H. Turpin, for support of Rev. Thomas Simons,	100,00
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Mississippi.

Bethel, Bap. ch., for Burman bible, per Rev. Samuel Halliburton,	2,00
Zion Association, per Jesse S. Ross,	48,00
	50,00

Kentucky.

China Mission Soc., per Rev. Thomas S. Malcom, as follows:	
An unknown donor in a letter to Rev. Ryland T. Dillard,—	
for German Mission,	10,00
" China do.,	10,00
	20,00

Ohio.

Acker, Bap. ch. and soc., Rev. Reese Davis pastor, (40 cts of this was contributed by two little boys to teach an Indian child.) per Rev. B. R. Loxley,	14,00
Brookfield, Bap. ch. and soc., mon. con., Rev. Henry Ward pastor, per J. Robinson,	5,00
	19,00

Iowa.

Davenport Association, E. S. Byron tr., per W. F. Brown,	5,40
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Legacies.

Boston, Mass., estate of Miss Susan Drew, of Baldwin Place church,	219,84
New York State, estate of Mrs. H. Sullivan, per William N. Sage,	2,00
Providence, R. I., estate of Nicholas Brown, per W. D. Ticknor,	200,00
	421,84
	\$5531,06

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

MARCH, 1845.

NO. 3.

American Baptist Board of Foreign Missions.

Taboy Mission.

JOURNAL OF MR. MASON.

We have lately received some extracts from Mr. Mason's journal, embracing a particular account of a series of meetings at Pyeekehya, mentioned at p. 331, of last volume. The meetings were opened on the 14th of January, and continued daily for three weeks; a prayer meeting every morning at sunrise, preaching in the forenoon and afternoon, and a meeting for conference in the evening. The congregations consisted at first exclusively of members of the church, and the addresses were intermingled with confessions and prayers. In conducting the meetings Mr. Mason was assisted by Mr. Vinton, who had come from Maulmain for the purpose; and by one or more native preachers. Pyeekehya is on a river of the same name, south-east from Tavoy, a little more than half way to Mergui.

Evidence of the presence of God—Case of a bookho.

Jan. 14, 1844. In our meeting last evening we had evidence of the presence of God being with us, in the grief that some expressed for their sins. After we returned from meeting, a young man belonging to the Mergui district, who is here on a visit, came in to say that when he had attended meeting from day to day, he had felt some grief for sin, but that on returning home his feeling left him. To-day, however, his sorrow cleaved to him wherever he went. After he left us, br. Vinton's Rangoon assistant came to him to ask prayers, sobbing and crying

as though his heart would break, and saying that he felt himself unworthy to preach the gospel.

In the prayer meeting this morning, one young man offered the best prayer I ever heard from the lips of a Karen. "The old man," remarked br. Vinton, after meeting, "prayed well; but the young man as if taught by the Holy Ghost." The whole subject of his prayer was the impenitent, and he kept to his point, as free from extraneous matter as if he had been writing a piece of composition. Another that led in prayer, could not proceed for his sobs and tears.

15. This morning while attempting to open the prayer meeting with a few remarks, a woman interrupted me with her confessions, and I could not stop her; so I went to prayer, which calmed her down. Br. Vinton observed, that by encouraging such outbreaks he had no doubt but that in a very little time, perhaps in twenty-four hours, the spirit would become general throughout the church. One thing is certain to my mind, that the natives of this country are as susceptible of religious excitement as the people in England or America. None of the unconverted came near us, but we are now directing the attention of the church to them, and others are praying; so I trust God will send us some in one way or other.

16. The young man before mentioned remarked at our evening conference, that he learned from the scriptures how the Lord Jesus gave himself up to his work, and how Paul did, and how Moses did; and he said that he wished to devote himself to the work of benefiting others in like manner. The old man, his father, whom we have received for baptism, said this morning that he had been led to pray seven

times through the night, and to pray too much for the teachers.

Just as br. Vinton closed his first prayer before preaching this afternoon, an elderly woman, from whom we have heard nothing before, burst into sobbing and crying for her sins. This same woman I conversed with last evening, when she appeared as indifferent and as destitute of feeling as any other member of the congregation.

17. After writing the above, while walking about at evening, I saw a man coming up to me with a seriousness on his countenance that told his errand before he spoke; "Pray for me," was the request, "that I may become a Christian." He said his mind was troubled on account of his sins. He is a man who has been a half-way formal Christian for two or three years; and his wife being a member of the church, he came down to attend the meeting with her. The day before, I had to reprove him for his levity, but his laughter has ceased now. I called on an old man to pray this morning, who has never spoke in meeting before, and he burst into tears when he came to speak of the impenitent. Pa-lah, br. Vinton's Maulmain assistant, was affected in a similar manner when he prayed for them.

19. In the evening an old woman was at meeting, who has stood excluded from the church for three or four years and gone back to offering to demons. She has never been at meeting before, since her exclusion. Sau Pre-pau said, this evening, he had been in the habit of thinking that if he preached to each of the worldly people around him once a year, he did his duty; but he felt differently now. Truth seems to be making some impression around us. One unbeliever was heard to say to his associates, "This is something that we never saw before. The Christians assembled there, and praying and weeping for us, is a new thing. There must be something in this. It looks like the work of God." Christians have only to act like Christians, and the world will soon be converted.

20. Besides an impenitent man, who has been in our meetings a day or two, there was a bookho and his wife present this afternoon. Br. Vinton a week or ten days ago desired one of the assistants to write him down the names of the principal people in the neighborhood, and this man's name was among the number. This list of names br. Vinton read to the people in

meeting as offering subjects for prayer. When the bookho heard that his name was mentioned, he was very angry at our taking such liberties; but, to-day, he has come to meeting and brought his wife with him. This looks like the hand of the Lord. A Burman, from Palouk, has also come this afternoon. He is known to the Christians as one favorable to Christianity.

Since writing the above, I have attended our evening conference, and it has been decidedly the best meeting we have had. There were several impenitent persons there besides those mentioned above, and the Christians seemed more encouraged than ever. Some nine or ten testified that they felt God to be with us in a special manner, and as they had never before seen. The man mentioned a few days ago as asking me to pray for him, that he might become a Christian, gives good evidence now of being one. Those who have been out to invite the unconverted, report that the people appear altogether more favorable than they ever did before. Nearly all are attentive and civil, and many promise to come to meeting.

21. A young man who has attended our meeting for two or three days, has left us suddenly, but he told Sau Qualla before going, that he wanted to throw in his lot with the people of God, and that he was returning home to converse with his wife. We have had abundant evidence to-day of the work's continued progress. Several members of the church, who have hitherto been silent, told this evening of the revival of religion in their hearts. One man said he should like to pray all night. An old woman, who has been a member of the church several years, said that when the teachers came and the meeting commenced, she thought she was an old woman, and that her part would be to pray; and that she now weeps in prayer constantly, though she never wept before in prayer. I was pleased with the idea of the old woman giving herself to prayer because she could do nothing else, it seemed so much like Christianity at home. The bookho expressed his determination this evening to serve God, and that now. I never saw the hand of the Lord more clearly than in this man's case. When he came yesterday, he said he would speak plainly, that he had not come to become a Christian, but to hear and see, and spend the Sabbath with us. Look at

evening comes! mind he sits and his He is the Ka- each more it would

preparing for the day room this morning and his wife came up home, to express both their settled determination to leave all their former evil works, through grace, like Christians. Vinton prayed with them and they appeared, *different* people from what they were when they came on Saturday, *converted* people I hope.

We had two impenitent men at meeting this evening, the first we have had to-day. They are by no means promising, but that I should not mind would they only attend regularly our meetings. That, however, they are not likely to do, being travellers, and inhabitants of Mergui.

23. One of the travellers mentioned yesterday, is brother to a man just received for baptism, and their mother, who was insane, died yesterday; and this man said that, if one of us would go and attend her funeral, and read and pray, he would go back to attend it himself, and also return to meeting here this evening. He would not be contented with a native assistant, and the offer being too tempting to be rejected, br. Vinton has gone to Patsauoo with him, where his mother lived, and I have conducted the meetings here alone. At noon a boy of thirteen or fourteen came up and asked for baptism, who says he has obtained a new heart since the meetings commenced.

Since writing the preceding, br. Vinton has returned, and soon after, the two travellers who had been with him came up. On inquiry, they both expressed their determination to become Christians. When I prayed this evening, the oldest and the leading man, whose mother was buried to-day, put down his head, and in a low voice repeated after me all I said; yet last evening he could not be induced to bow his head on any account. The more he was spoken to, the stiffer he held it up, like a man that made it a matter of conscience to sit erect. When he took leave this evening, intending to continue his journey in the morning, with every appearance of devotion he desired us to pray for him. Does not this

appear like the Lord's work? Whether he be converted or not, a great change has been wrought in him, and in his companion also.

24. A young man who was baptized in Tavoy several years ago, but who has been a very low Christian, though a man of some talents, has given me so much evidence of being a subject of the Spirit's influences, that I have offered to take him into the theological school, and his own mind has been led the same way. Since meeting this evening, br. Vinton has gone to visit an old drunken chief, who is on a visit in the neighborhood, and I have been talking with a few Christians half an hour over the fire; every one showed by his conversation a very pleasing state of Christian feeling.

26. The Burman, from Palouk, came again last evening and brought his wife with him. He came up to see me this morning, and expressed his determination to cast Gaudama's religion away and become a Christian. He said he wished to become a disciple now, but I know so little about him, and he is so much exposed to temptation where he lives, that I cannot venture to baptize him now.

Candidates for baptism — "The way to do."

27. We have examined a few candidates for baptism daily, though I have not noticed the fact in my journal. This forenoon a woman came forward, and, after examination, was received, although she dates her conversion since the meeting commenced. It has ever been my practice, right or wrong, to discourage persons from coming forward for baptism immediately after conversion, and my course is so well understood that delay is expected unless there be something special in the case.

At noon Sau Mo-po came to say that one of the chiefs at meeting this morning had expressed his determination to become a Christian and to have a school among his people. Another man from Palouk, whom I have frequently seen before, was at worship this morning, and he said, after the meeting closed, that he wished to be a Christian and requested Christians to pray for him. One of the Christians who has been out inviting the unconverted to come to meeting, said to-day that after leaving one house, and he was supposed to be out of hearing, he heard the man say to his wife, "We cannot stand this.

the care of Dr. Duff, and the other missionaries of the Free Church of Scotland. Upwards of 1000 pupils receive in the institution a good English education, religion being the basis. The schools conducted by the other missionaries number more than 2000. There are only about 300 native girls receiving education, owing to the unconquerable aversion of the Hindoo to female education. But a very limited number of those thus instructed have embraced Christianity, though they generally forsake idolatry. The Hindoos readily embrace the means of education proffered by the government and mission schools, but the Mohammedans proudly reject it, being particularly averse to the study of English. The advocates for instruction in the vernacular have, happily for India, at length prevailed. The utopian project, so popular a few years since, of forcing the English language on the people, has been generally abandoned.

Besides the efforts of missionaries in behalf of education, the government appropriates a small portion of its revenue for this purpose. The Hindoo college is supported at an expense of about \$30,000 per annum; about one half of which comes from the pupils, and the balance from government. This college is like a large day-school, the scholars residing at home. A large portion of them are brahmins of high caste; the aristocracy of Bengal. Commencing with the English alphabet, they are carried to the higher mathematics. Sanscrit, the Latin of Bengal, is the only language taught besides English. In all the government schools, Christianity and the bible are carefully excluded. The 1200 pupils of the Hindoo college will graduate accomplished deists. In conversation with them, I have found them familiar with the sophisms of Hume and the ribaldry of Paine. There is another class who profess themselves great admirers of Dr. Chalmers.

Character of the Hindoo mind.

A radical error seems to pervade the systems of instruction pursued, both in the government and mission schools. The passion of the Hindoo mind for metaphysical inquiries, is an insuperable barrier to all solid improvement. They exhibit extraordinary acumen and ingenuity in speculations on speculative questions, and a marked distaste to studies of a practical nature. This unhappy disposition is fostered by the instructions they receive in the schools. Chemistry, natural philosophy, mechanics, botany, mineralogy, engineering, &c., are almost entirely overlooked. Could the Hindoos be induced to

turn their attention to the arts and agriculture, their country would soon assume a very different aspect, and they themselves rapidly improve. As it is, when the young men leave school, they are unfitted for usefulness among their countrymen, and are often unable to obtain situations as clerks and teachers, the only employments for which they are adapted. All other callings they have learnt to despise. Like the schoolmen of olden time, they love to give their days and nights to the discussion of some such questions as, "How many spirits could dance on the point of a needle without jostling each other?" They are ever plying the missionary with questions on fate, free will, and the like. Whilst addressing a class of young men about China, I was interrupted by the query, "What becomes of the soul between death and the resurrection?"

Preaching.

There are two classes of chapels in Calcutta in which the missionaries preach the gospel. First, for the heathen. There are eight of these, in which services are held on an average three times a week, with an attendance of from thirty to 100 persons. The hearers come and go during the service without ceremony; they interrupt the speaker by metaphysical questions, which often he is unable to answer; this is frequently the case: the assembly then unite in applauding the heathen objector. The native assistants are sometimes assaulted, unless protected by the presence of the missionary. Yet among these unpromising hearers the word sometimes takes effect. The inquirer applies to the missionary for further instruction, and as soon as he is willing to lose caste, he attends the second class of chapels, designed for Christians and inquirers. These chapels are usually on the mission premises, where most of the converts reside, they and their children, in neat little mud dwellings, constantly under the instruction of their pastor.

Nominal Christians—Converts.

As the children of those who embrace Christianity thereby lose caste, they, as a large and increasing class, claim to be received into the Christian community, and being generally regarded as Christians, they occasion the missionaries no small trouble and anxiety.

The most discouraging feature in the Bengal mission, is the degree of apathy that characterizes the native Christians. They are sickly plants; the best of them manifest but little zeal, and do not make many sacrifices to extend the faith among their countrymen. This seems owing to

physical causes,—the enervating effects of the climate, united with the effects of long-continued oppression. The Bengalees are the most servile, indolent, and cunning people in the world, whom no motives can impel to continued activity. Christianity transforms their hearts, but they still remain the same passive beings as before. Their children's children will reap the physical advantages which the reception of the gospel affords to a people long degraded by idolatry and its attendant vices. But with their depressing climate, the Bengalees can never attain the standard of nations in more temperate climes. Even Europeans, after a short residence (if they come out young) deteriorate in body and mind, and lose much of their natural energy. As caste is a powerful barrier to the introduction of Christianity, so the effects of the climate greatly hinder its extension. I regard British India as presenting more obstacles to the triumphs of the gospel, than any pagan land whatever.

Baptist mission.

There are in and near Calcutta eight Baptist churches, containing 454 members, 270 of whom are natives. During the past year there were thirty-two baptisms, all natives excepting three. By reference to the Minutes of the Bengal Association, it appears that more than one fourth of the persons received, are excluded for misconduct. Were their Christian standard not so high, the protestant missionaries might make as great a display of numbers as the papists. The work of translating and printing the sacred scriptures is carried on with unabated ardor by the Calcutta Baptist missionaries. Dr. Yates, aided by Messrs. Wenger and Aratoon, are occupied in translating, while Mr. Thomas superintends the extensive printing establishment. That the labors of our brethren in giving the pure word of God to the heathen are appreciated in India, is evident from the liberal donations which they there receive towards their support. The Baptists in India are neither numerous nor wealthy; the assistance they get coming from other Christians.

Opposition.

Brahminism and Mohammedanism offer but a small part of the opposition the missionary has to contend with. The Jesuits have recently entered the field and are unusually active. Until lately, Rome had no other agents here than lazy, imbecile Portuguese priests, who were content to keep what they had to themselves; they are now being displaced by the more zealous disciples of Loyola.

The Armenians, who are numerous here, are far more idolatrous and corrupt than the Romanists; though strongly opposed to the worship of *statues*, they are more devoted to the worship of *pictures* and *saints* than any idolaters. But neither brahmin nor Mohammedan, Romanist nor Armenian, present greater obstacles to the success of the missionary enterprise than the agents of "The Propagation Society." Having sufficient consistency to carry out the doctrines of their church to their legitimate extent, they are papists in every thing but name, displaying the worst spirit of Rome in her worst days. Even the evangelical Episcopalians are not spared by these "wolves in sheep's clothing," for they seek proselytes from among the flocks of the Church missionaries.

But the Baptists are the greatest sufferers from these men, (who are either Hindoos, or of the mixed breed, Hindoo Portuguese with a tinge of English;) they are remarkable for duplicity and low cunning. Several Baptist churches have been broken up by them. When they fail to seduce one of the native assistants by the promise of a higher salary, they offer situations to the private members of the church, and in this way many, together with their families, have been withdrawn. Coercive measures also are employed to keep the poor natives from attending to Baptist instruction. This they are often enabled to effect through the landlords, whose control over the peasant is like that of a master over his slave. The Baptists have been driven from stations they have been permitted by common consent to occupy for a long period, by the Propagandists, who have commenced operations in the midst of a Christian community, passing by destitute villages. These operations are carried on with the approbation of a prelate who is regarded abroad as the main stay of evangelical religion in India.

Serampore.

We spent a week in the Danish town of Serampore, about fourteen miles from Calcutta; classic ground to the Baptist missionary. The possession of Oscar in Bengal, includes about as many acres as Boston Common. The Danish population consists of the governor and his aid-de-camp, or secretary. The military force consists of ten efficient men, including the officers. The settlement has little or no revenue; it is maintained by the surplus revenue of Tranquebar. Overtures for its sale have been made by the East India Company. As a prominent missionary station, it has had its day; the proximity of Serampore to the capital renders it a place of small

importance ; its end was fulfilled by affording a refuge to the apostles of India, when outcasts from their own nation. Half a century has wrought great changes. The demon of persecution, driven from the city of palaces, has been crowned and mitred in the city of Gustavus Adolphus in our own days.

Dr. Carey's botanical garden, though sadly neglected, is still a monument of his industry. This great and good missionary, by making the study of botany his pastime, conferred a great benefit on science, and won for himself a high name among botanists. The Agra Horticultural Society have ordered a marble bust of Carey to be executed for their room, as a mark of respect to the founder of their institution. The college which Ward and Marshman labored so hard to establish, can scarcely be said to exist. It has neither professor nor student, and the beautiful building is almost in ruins. Mr. Marshman, in conjunction with the English Baptist Missionary Society, is endeavoring to resuscitate the institution. The Society is about to send out a professor, as a beginning, for European boys. Dr. Marshman's school is still flourishing under the management of Mr. Mack. Mrs. Marshman, though an octogenarian, is in the enjoyment of excellent health.

The more strictly missionary works of the triumvirate still follow them, while all else seems mouldering. The native church of Serampore numbers about 100 members, who, with their families, form the Christian village of Jennur. The religious services are conducted by Messrs. Mack and Robinson, aided by four native assistants. There are also several schools for native children connected with the Serampore Mission. There are two places for English service in the settlement, the Baptist and

Danish, in both of which Mr. Mack preaches. The printing office and paper mill, belonging to J. C. Marshman, Esq., are on a large scale. Mr. M. is the proprietor and editor of "The Friend of India," a large hebdomadal, having a wide circulation, and exerting greater influence than any other paper in Asia. As its name indicates, it is devoted to the best interests of the country to which his father consecrated his life. Mr. Marshman is engaged in writing a history of the Serampore Mission, which will be partly of a biographical character. Multifarious engagements will delay the work for some time ; but when it appears, it will possess great interest to all the friends of missions, and also to the student of the history of British India.

Aldeen—Henry Martyn.

A few moments' walk from Serampore leads you to a pagoda, the former residence of Henry Martyn. "Its vaulted roof was then so changed from its original destination, as often to re-echo the voice of prayer and the songs of praise, and Martyn triumphed and rejoiced that the place where once devils were worshipped, was now become a Christian oratory." The devil has again obtained possession of the pagoda, it is now a *distillery*! flooding the country with vice, disease, and death. The splendid banian tree, the circumference of which I found to be 234 paces, where Martyn was wont to spend hours in prayer and meditation, is transformed into a cooper's shop! for the manufacture of gin barrels. Intemperance is an exotic vice in Bengal, and only recently introduced, but spreading with fearful rapidity. If the evil be not stayed, the hitherto sober Hindoos will become a nation of drunkards.

American Baptist Board of Foreign Missions.

Recent Intelligence.

CHINA.—Since the publication of our last number, several communications have been received from China, containing very gratifying accounts of the progress of the gospel among the Chinese at Hongkong. That our readers may enter the more fully into the existing state of feeling, especially in the congregation under the care of Mr.

Shuck, we will make the following copious extracts from his letters.

Letters of Mr. Shuck.

June 8. On Lord's-day last, I had the happiness to baptize another Chinese convert of much promise. Having completed his final trial of two months before the Committee of the church, we held a long and close examination on Saturday night, both the churches

being present; and he was unanimously received. His name is Hongko, a very intelligent man, speaking both the Canton and Tié Chiú dialects, and forming a kind of link between the two churches. The baptism took place on Lord's day morning at 7 o'clock, in presence of a large number of witnesses. I have three more natives on their final trial of two months, and six other applicants, nine in all, under my immediate care. There is evidently a work of God going on in my Chinese congregation. At 11 on Sunday had a large audience of attentive listeners, and preached from these words in Rom. i. 9,—“Whom I serve with my spirit in the gospel of his Son;” from which I illustrated the character and worship of the *true* God, and the character and worship of *false* gods, &c., &c. The native school, with the teacher at their head, are always present at Chinese preaching. At 5 o'clock in the afternoon had communion, and at night preached in English from the words, “If any man love God, the same is known of him.” Good attendance and close attention.

July 8. I can hardly realize the present position of this mission. You know full well the dark circumstances attending my first coming to China, and my first few years of residence at Macao. But what has God wrought! With feelings which I cannot possibly express, I am now enabled to communicate to the Board that there is a *religious revival* going on at this time in my Chinese congregations! There is no stir, bustle, nor excitement; but the still movements of the Spirit of God are evidently upon the hearts of between *twenty and thirty* different individuals. Besides the three lovely converts whom I have this year been permitted to baptize, I have nine others registered for baptism, and all of them have been for some time under instruction. Besides these there are several applicants for baptism, and some inquirers who are not considered candidates or applicants. Among the candidates and inquirers are six individuals of fine literary attainments. The prospect now is, that I shall soon be able to have four pious and active native preachers in the field. You will rejoice to hear that my teacher, so long a professor of Christianity, has at last come out fully, and is now on his final two months' trial preparatory to baptism. He is a man of superior intellect, education, and intelligence. All

have to undergo a final trial of two whole months before they are baptized.

The school is in good condition, and is amply supported by the communicants. The present awakening has reached some of the boys in it, and two of the Chinese girls. Pray for us. Besides other duties, I now, including inquiry meetings, have from three to five Chinese services per day. My health never was better, and certainly I never was so happy before. Mr. Dean and Mr. Roberts also have inquirers under their care. The colporteurs are doing well.

Aug. 14. Sabbath before last I had the pleasure of baptizing two more interesting native converts, who had undergone long and careful Christian instruction and examination, and who were unanimously received by the church upon a final examination. One of these converts had been a secretary in one of the provincial government offices in Canton, is a well-educated and intelligent man, in the prime of life, apt to learn and apt to teach, speaks eloquently, and is already an active and valuable accession to the church and the mission. His prayers are so correct and deliberate, and evince such Christian humility as to afford me great satisfaction concerning him. His name is Kwok-he. He heard the gospel the first time from Luk-seen-sang, my valuable native preacher, while on a visit to Canton. The other is named Sei-ko, a herdsman, of humbler circumstances than Kwok-he, but an interesting young man, who gives us great encouragement by his hearty love and obedience to the truth, and has been twenty months under close Christian instruction. Chak-ko, our native printer, and a thriving tradesman, was to have been baptized at the same time. He, however, went to Canton for his wife and daughter, and was detained beyond his expectations by the extreme illness of the latter. He has now returned, but I design letting him wait until Sabbath after next, when I hope to have the high privilege of baptizing him, and six other native converts at the same time. There are also five others who are now on the final two months' trial preparatory to baptism. Pray for us. The awakening in my Chinese congregation continues, and new cases of inquiry are frequent.

Sept. 4. Nearly the whole of last week was taken up in the public and private examinations of candidates for baptism. The cause of our Master at

Hongkong really seems to be onward. Although adding to my trembling joys and solemn responsibilities, I had the high privilege on Sunday last, of baptizing seven more interesting Chinese converts. Five had been followers of Confucius, and two had been Buddhists. All of them except one read and write their own language; four are men of high attainments in the literature of their own country, and all have long been under close Christian instruction, and have passed through repeated and careful examinations. I have now baptized twelve Chinese converts during the past eight months of 1844. God grant that there may be no Judas among them! My anxieties concerning them are continual and heavy, yet, thanks to the grace of God, all give satisfaction thus far. Eight or ten others afford hope and encouragement; the congregations continue large and attentive; and the colporteurs are diligent, and are of great assistance and usefulness.

You will rejoice with me that one of the above seven was my teacher, Yong-seen-sang, who for nearly six years has proved himself to be an able teacher and a worthy man. Although of unexceptionable conduct and of about universal good report of those who are without, and withal a man of prayer, yet I much doubt whether he has been a truly converted man for more than six or eight months. He has passed most satisfactory examinations. Lei-seen-sang is also a learned man, like Yong-seen-sang, has a mind of a superior order, and is a perfect gentleman in manners, attire, and appearance. Wong-seen-sang is also an agreeable man, eloquent, and well educated. Chay-seen-sang, though somewhat less learned than the above, is an interesting man, and powerful in prayer. Chak-ko is a worthy disciple, is a head printer and a paper merchant, and owns a share in a large passage-boat which runs between this and Canton. Pang-sam is an industrious tailor, a quiet and amiable man, and a growing Christian. The last of the seven is Lep-wa, father of the Buddhist priest who was baptized, a simple-hearted and sincere old man, a gardener, and owner of a small property in his native village, one day's sail in the interior from Hongkong. He has manifested tearful anxiety to understand the truth, and we really believe he loves the Savior, although he does not read.

At the same time and place as above,

Mr. Dean baptized three Tié Chid men.

ARRACAN.—Our last advices from Akyab, are of Oct. 11. Missionaries in good health, except Mr. Abbott; who had been ill several months, but was apparently on the recovery. The school of native assistants, at Sandoway, was dismissed in August, after completing their prescribed course of study. Mr. Abbott was at Akyab at the above date, but would return to S. in a few days. Mr. Stilson baptized a Burman, Shway On, the preceding Sabbath. He first heard the gospel at Sandoway some four or five years ago. Two females also had recently applied for baptism.

TELOOGEOS.—We are pained to learn by a letter from Mr. Day, dated at Nellore, Oct. 21, that Mr. Van Husen's health continues very low, and that there is little prospect of its becoming better while he remains in that country. Mrs. Day's health, which had been quite infirm, had been very slowly improving for two or three months. A mission church of eight members, including the missionaries, was constituted at Nellore Oct. 12.

BURMAH.—Mr. Bullard, writing from Maulmain Sept. 25, says,—

It is with pleasure, and I trust humble gratitude, that I can inform you of almost uninterrupted health and prosperity since I last wrote. My own health especially has been better than I enjoyed in America. I think we have been quite successful in our school, which we have this week closed. We have had in all thirty-two scholars, most of whom can now read quite well, and ten can write a fair hand. Much of the care and instruction of the school has devolved upon Mrs. B., who, quite as well as myself, and indeed now after but six months, converses with considerable ease, and prays with the Karens in their own language. We are truly happy that we can thus, though in a broken manner, reach the understanding of the Pgho Karens, talk of the way of life, sing the high praises of Jehovah, and impart instruction on all subjects pertaining to sal-

vation and a life of holiness. Eight days since, I baptized one Pgho Karen, and there are several inquirers, and a few give evidence of piety.

Receipts reported for January, 1844, \$6011,95; for Jan., 1845, \$4470, 76. Decrease, \$1541,19.

ANNUAL MEETING OF THE BOARD.

The thirty-first annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the First Baptist church, Providence, R. I., on Wednesday, April 30th, at 10 o'clock, A. M. The Rev. GEORGE B. IDE, of Philadelphia, is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE W. EATON, D. D., of Hamilton, N. Y.

BARON STOW, *Rec. Sec'y.*

Boston, Feb. 12, 1845.

Editors of Baptist papers are respectfully requested to copy the above.

Letters, &c., from Missionaries.

ASSAM.—C. Barker, May 6.—M. Bronson, Oct. 3.—N. Brown, Aug. 23.—O. T. Cutter, Oct. 1.

ARRACAN.—L. Stilson, July 6, Aug. 31, Sept. 2.

MAULMAIN.—J. G. Binney, March 20.—E. B. Bullard, Sept. 25.—J. M. Haswell, June 21, 22.—H. Howard, Sept. 17 (2).—Mission, July 1.—S. M. Osgood, Aug. 20, Sept. 16.—E. A. Stevens, May 13.

TAVOY, &c.—C. Bennett, Aug. 1, 19, Sept. 5.—L. Ingalls, Aug. 22.—F. Mason, Jan. 12.—Feb. 4, 12.—March 23, April 12, 20—24 with j.—Miss J. A. Lathrop, July.—T. S. Ranney, March 14, Aug. 18.—J. Wade, j. 1843—4.

TELOOGOOOS.—S. S. Day, Sept. 21, Oct. 15—21.

SIAM.—Mission, July 1.—J. H. Chandler, Jan. 1, Feb. 14, April 22, June, July 22.—Mrs. Davenport, July 20.—J. Goddard, j. March 8—April 18.—J. T. Jones, April 17, June 24, July 2, 20.

CHINA.—W. Dean, June 17, July 3, 14, 22, Aug. 2, Sept. 12.—D. J. Macgowan, Aug. 18.—I. J. Roberts, May 31, July 13, 29.—Aug 9, 14, Sept. 3.—J. L. Shuck, June 8, July 8, Aug. 1, 14, Sept. 3.

AFRICA.—I. Clarke, Aug. 14, Sept. 3.—Mrs. M. B. Crocker, Aug. 14.

GREECE.—A. N. Arnold, July 4, Oct. 21, Nov. 8; Mrs. A., Oct. 18.—Mrs. H. E. Dickson, Oct. 30, Dec. 5.

FRANCE.—E. Willard, Oct. 18.

GERMANY.—J. G. Oncken, Nov. 21.

SHAWANOES, &c.—F. Barker, Nov. 6 (2), Dec. 18, 31.—I. D. Blanchard, Nov. 26, Jan. 13, 1845.—J. Meeker, Nov. 15, Jan. 2, 1845.—J. G. Pratt, Jan. 15 (2).

CHEEROKEES.—T. Frye, Oct. 23, 26, Dec. 31.—E. Jones, Sept. 24, Oct. 7, 16, 24.—Miss S. H. Hubbard, Oct. 26.—Miss E. S. Morse, Nov. 22.—W. P. Upham, Nov. 5, Dec. 4.

CREEKS.—E. Tucker, Nov. 26, Jan. 14.

CHOCTAWS.—R. D. Potts, Aug. 10.

Donations,

FROM JAN. 1 TO FEB. 1, 1845.

Maine.

Kennebunk Port, Bap. ch. and soc., per Rev. Ahira Jones,	66,00
Lincoln Bap. For. Miss. Soc., Samuel Libby tr., per N. Boynton, as follows:	
Thomaston, 2d Bap. ch., towards support of Rev. J. T. Jones,	55,00
Bucksport, Henry Darling do., Moses G. Buck, per S. W. Hall,	25,00
Winthrop, Bap. ch., per Horace Parlin,	10,00
	38,00
	194,00

New Hampshire.

Kingston, E. G. Dalton, per Rev. Wm. Heath,	4,00
Milford Baptist Association, Wm. Wallis tr., as follows:	
for Burman Mission,	123,07
do. Sab. schools,	27,50
	150,57
	154,57

Vermont.

Saxton's River, Bap. ch., Rev. Lucien Hayden pastor, per Rev. E. B. Bullard,	10,00
Woodstock Baptist Association, per Peter W. Dean, as follows:	
Grafton, Bap. ch., towards support of a missionary in Burmah,	55,00
West Topsham, Bap. ch., mon. con., per Moses Wallis,	6,00
Manchester, Bap. ch., for African Mission, per Rev. H. I. Parker,	5,00
Springfield, Beman Boynton, for support of a Karen native preacher,	100,00
Brattleboro', Bap. ch., Rev. J. C. Foster pastor, as follows:	

Mon. con.	5,00	
Jacob Esty	5,00	
	—	10,00
Thetford, Silas Follet, per J. Walker,	100,00	
Fairfax, Bap. ch., per L. A. Dunn,	9,00	
	—	295,00

Massachusetts.

Attleboro', Mrs. Aza Read, per Lemuel May,	5,00	
Agawam, Bap. ch. and soc., Rev. L. Lewis pastor, per W. S. Damrell,	25,00	
Townsend, do. do. do., per Levi Warren,	18,00	
Rowley, do. do. do., mon. con., per Rev. C. Pasco,	1,00	
Milbury, do. do. do., Rev. James Upham pastor, per Rev. Amory Gale,	35,00	
Framingham, do. do. do., mon. con., per Rev. James Johnston,	33,00	
Beverly, 1st do. do. do., per Rev. C. W. Flanders,	15,00	
North Becket, do. do. do., mon. con.,	5,29	
East Becket, do. do. do., mon. con.,	2,71	
per Rev. Norman Harris,	8,00	
Middleboro', Central Bap. ch., Rev. Ebenezer Nelson pastor, mon. con., per J. T. Wood,	25,00	
Newton, students in Theological Seminary, S. C. Clopton tr., mon. con.,	6,19	
do., 1st Bap. ch., per Rev. S. F. Smith, as follows:		
Mon. con.	46,90	
Balance from Fem. Miss. Soc.	3,14	
Rev. S. F. Smith	20,00	
Juvenile Miss. Soc.	16,30	
Other donations	16,66	
	—	103,00
Grafton, Miss Wilson, for Burman Mission, per Rev. E. Thresher,	4,40	
West Dedham, Bap. ch. and soc., Rev. J. W. Parkhurst pastor, per Willard Draper,	46,31	
West Cambridge, do. do. do., mon. con., per Rev. T. C. Tingley,	8,71	
Woburn, 1st do. do., per Rev. S. B. Randall,	100,00	
Boston, Miss Eunice Waterman, per Rev. J. B. Brown,	50	
do., Charles St. Bap. ch. and soc., mon. con. for Jan., per Rev. Dr. Sharp,	14,26	
do., Miss Elizabeth Wetherby, per S. G. Bowdlear,	5,00	
do., Federal St. Bap. ch., as follows:		
Fem. For. Miss. Soc. of Sabbath school, Miss C. W. Carter tr., per N. P. Kemp, for the Reynolds scholarship for year 1844,	21,00	
Mon. con. for Jan., per Lemuel Putnam,	7,83	
Charles W. Nichols	15,00	
	—	43,83

do., Bowdoin Square Bap. Board of Benevolent Operations, S.

G. Bowdlear tr., mon. con. for Jan., per W. A. Bowdlear,	80,00	
do., Harvard St. Bap. ch. and soc., as follows:		
Ladies' Miss. Soc., Mrs. C. S. Kendall tr.,	47,50	
Young Men's Miss. Soc., Joseph E. Stanwood tr., for support of a native missionary named Tway Poh,	50,00	
Mon. con. for Jan., per John Putnam,	26,63	
	—	124,13
do., a friend to missions, as follows:		
for support of a Karen student to be named Rollin H. Neale,	18,00	
" Karen Mission,	2,00	
	—	20,00
do., Baldwin Place Bap. Miss. Soc., J. Warren Merrill tr., as follows:		
for support of Rev. William Dean,	400,00	
" general purposes,	73,09	
	—	473,09
	—	1194,42

Rhode Island.

Newport, Mrs. Betsey Stevens, of 2d Bap. ch., per Nathaniel Sweet, towards support of Rev. Cyrus Barker,	10,00	
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Warren, Bap. ch., five mon. con., John Hail tr., per Rev. J. P. Tustin,	17,90	
Pawtucket, 1st Bap. ch., James Olney tr., per Rev. S. S. Bradford,	121,14	
Warwick, as follows:		
Sanford Durlee	10,00	
Friends to missions	12,00	
	—	22,00
Providence, 1st Bap. ch. and soc., as follows:		
Mon. con. for Jan.	44,22	
Sub., in part, for 1844, per Merrick Lyon,	11,00	
Sabbath school, R. E. Eddy superintendent,	44,54	
	—	99,76
do., Pine St. Bap. ch. and soc., annual sub. for 1844, per Daniel E. Carpenter,	53,00	
	—	313,80
	—	323,80

Connecticut.

Thompson, Bap. ch. and soc., per Rev. L. Geo. Leonard,	48,00	
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New York.

Lockport, Bap. ch., mon. con., per S. B. Webster,	9,00	
Madison Baptist Association, W. Coolidge tr.,	13,30	
Seneca Baptist Association, James McLallen tr., as follows:		

for general purposes,	89,28	Springfield do. do., J. Francis tr.,	6,44
Farneville, Fem. Karen Soc., for Karen Mission,	22,64	North District do. do., D. Peirson tr.,	5,00
	— 111,92	Illinois River do. do., together with missionary meetings, as follows:	
	— 134,22	Peoria, Baptist ch. and soc.	6,15
<i>New Jersey.</i>		do., Mrs. Ann Trevor	3,00
New Jersey Baptist State Convention, Peter Runyon tr., per Wm. Colgate,	632,68	Canton, Bap. ch. and soc.	3,28
<i>Pennsylvania.</i>		do., M. S. Hobbit	1,00
Pittsburg, Grant St. Youth's Miss. Soc. of Bap. Sab. school, Moses Thompson tr., for support of a heathen scholar, per B. L. Fahmestock,	13,75	Knoxville, Bap. ch. and soc.	5,21
<i>Maryland.</i>		do., Miss. A. Palmer	1,00
Tanney Town, Bap. ch., per J. Fream,	10,00	Franklin, Bap. ch. and soc.	,50
<i>Virginia.</i>		Princeton, do. do. do.	4,00
Parkersburg, Bap. ch., mon. con., Rev. George C. Sedgwick pastor, per Rev. Wm Heath,	3,00	Dover, do. do. do.	42,00
<i>South Carolina.</i>		Lick Marsh, Bap. ch. and soc.	,25
Edgefield Baptist Association, per Rev. Dr. Johnson,	82,56	Tremont, do. do. do.	2,38
Darlington, per Miss S. P. Catlett, as follows:		Rev. Isaac Merriam	1,00
Colored members of ch. and cong.	19,00	E. O. Woodcock	3,00
Mrs. Charlotte Terrill	1,00	Washington, Bap. ch. and soc.	6,50
	— 20,00	Granville, Bap. ch. and soc.	8,50
	— 102,56	Granville and Lowell, do. do. do., per Rev. H. Kendly,	5,00
<i>Mississippi.</i>		Mount Palestine, Rev. T. Powell,	5,00
Freston, Bap. ch. and soc., mon. con., per H. B. Hayward,	10,00		— 67,77
<i>Arkansas.</i>		Belvidere, a friend to missions	400,00
Fort Smith, Mrs. M. Bennett, for Burman Mission, per Rev. E. Thresher,	4,40	Belville, Bap. ch. and soc.	,50
<i>Kentucky.</i>		Alton city, as follows:	
Shelbyville, Bap. ch., mon. con., per Rev. W. W. Gardner,	5,00	Bap. ch. and soc., mon. con., per R. Flagg,	5,41
<i>Ohio.</i>		do. do. do., mon. con., per T. G. Starr,	19,79
Richfield, Bap. ch.	1,00	do. do. do., subscription, per do. do.,	5,62
do., N. Oviatt	50,00	Stephen Griggs	10,00
Bath, Bap. ch., mon. con., per Ora Osgood,	59,00	William Hayden	10,00
Granville, Bap. ch., mon. con., S. Spelman tr., per A. P. Prichard,	30,00	Peirson & Flagg	10,00
	— 89,00	Mrs. B. E. Vinall, half yearly sub., for support of a Karen preacher,	15,00
<i>Illinois.</i>			— 75,82
Illinois Baptist State Convention, J. Francis tr., per W. H. Rider,	32,25	Upper Alton, as follows:	
North Western Bap. Convention, E. B. Hulbert tr., per Rev. A. J. Joslyn,	33,76	Bap. ch. and soc., mon. con., Prof. W. Leverett tr.,	10,00
Rock River do. do., G. Haskell tr.,	3,00	Shurtleff College, Soc. of Inquiry, mon. con., per E. N. West,	1,06
Northern Illinois Baptist Association, E. B. Hulbert tr.,	3,00	do. do., do. do., mon. con., per J. Bulkley,	2,40
		Rev. B. H. Clef and wife	5,00
		Rev. B. F. Brabrook	10,00
		W. W. and M. A. Leverett	,50
			— 28,96
		White Hall, Bap. ch. and soc.	1,00
		Winchester, do. do. do.	2,06
		Jacksonville, do. do. do.	12,00

Lick Creek, Rev. W. Menchum	1,00
Griggsville, Bap. ch. and soc., for Karen preacher,	2,95
do., Amos Blood, for Burman Mission,	1,00
Dover, Sylvester Brigham	3,95
do., Mrs. Mary Brigham, gold pins and knobs.	5,00
do., Mrs. Harriet Brigham, gold ring and pin.	
Rochford, Bap. ch. and soc.	8 53
do., Wm. Hulin	1,50
Pleasant Grove, Bap. ch. and soc.	10,03
Bristol, do. do. do.	1,00
do., Rev. J. F. Tolman	1,50
Chicago, 1st Bap. ch. and soc.,	32,60
Woodburn, Bap. ch. and soc., per W. Leverett,	5,71
Cane, Bap. ch. and soc., mon. con.,	3,75
Quincy, do. do. do., per W. Lane,	14,46
per Rev. B. F. Brabrook, agent of the Board,	751,56
Chrystal Lake, Miss E. Macomber, per Rev. Wm. Heath,	1,00
	752,56
<i>Missouri.</i>	
St. Louis, 2d Bap. ch. and soc., as follows:	
for general purposes, per G. P. Harrison,	25,00
" German Mission, per G. Traak,	50,00
do., African Bap. ch. and soc., for African Mission,	75,00
Fefee Creek, Bap. ch. and soc., for German Mission,	7,85
do. do., George and Miss Frances Adie,	5,17
Boone Co., Mrs. Rachel Huges, for German Mission,	25
per Rev. B. F. Brabrook, agent of the Board,	5,42
<i>Iowa.</i>	
Dubuque, Baptist church and soc.	9,61
do., J. T. Fales	1,00
Mount Pleasant, per H. Brown,	10,61
Long Creek, Bap. ch. and soc.	7,00
Davenport, do. do. do., mon. con.,	2,18
per Rev. B. F. Brabrook, agent of the Board,	5,30
	25,09
<i>Wisconsin.</i>	
Wisconsin Baptist Association, W. A. Bartlett tr.,	22,40
Southport, as follows:	
Bap. ch. and soc.	2,43
Rev. Jason Lothrop	,50
Mrs. R. B. Lothrop	,50
Racine, Bap. ch. and soc.	3,43
Prairieville, do. do. do.	10,50
	2,31

Milwaukee, do. do. do.	5,05
do., Miss E. A. Byron	1,50
	6,55
per Rev. B. F. Brabrook, agent of the Board,	45,19
<i>Legacies.</i>	
Effingham, N. H., estate of John Knapp, per Rev. J. Milton,	30,00
Putney, Vt., estate of Rev. Asahel Wood, per Rev. Daniel Packer,	275,00
Brighton, Ill., estate of Rev. Amos Dodge, per Rev. B. F. Brabrook,	40,00
	345,00
	\$4470,76

BOXES OF CLOTHING, &c.,

From Dec. 7, 1844, to Feb. 7, 1845.

N. H., Great Falls, per R. Scott, for distribution, six pairs of list shoes.	
—, for Rev. J. T. Jones, Bangkok, one barrel of dried fruit. <i>No advice.*</i>	
Mass., Woburn, Female Miss. Soc., per Mr. Putnam, for Rev. J. G. Pratt, one box of clothing, &c.	\$40,00
do., Boston, Mr. L. Nichols, for Rev. D. L. Brayton, one dozen of school slates.	
R. I., Providence, friends in 3d Bap. ch., per S. L. O. Jameson, for missionaries in Assam, one box of clothing,	48,00
do., do., enclosed in the same box, from Dr. Wadsworth, for Rev. C. Barker, one medicine chest,	22,00
do., do., ladies of 4th Bap. ch., per G. B. Peck, for Rev. C. Barker, one box of clothing, &c.,	16,00
N. Y., Romulus, Fem. Benev. Soc., per Rev. D. Wright, for distribution, one box of clothing,	11,10
do., Whitestown, friends in Whites-town, per Rev. Asahel Newcomb, for Rev. Miles Bronson, one box of clothing,	31,92
do., Watertown, several ladies of Huntingtonville, per W. Coolidge, for Mrs. Wade, one piece, or roll, of cloth.	
do., New York city, Am. Bible Soc., per Joseph Hyde, Esq., for the Baptist Mission in Greece, three cases, containing 1500 Greek testaments, \$375,00—expenses, \$3,92	378,92

☞ A box of sundries received in 1843, with the name of Miss Lucy Temple on the outside, is still on hand, as it is not known what disposition was intended to be made of it, no letter having been received concerning it. It was acknowledged in the November number of the same year.

H. LINCOLN, Treasurer.

* It is earnestly desired that with all donations sent to the Missionary Rooms for our missionaries abroad, a schedule or memorandum of the articles should accompany the same, stating also the value, where from, and by whom contributed, &c., in order that such donations may be acknowledged in the Magazine.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

APRIL, 1845.

NO. 4.

American Baptist Board of Foreign Missions.

Siam.

EXTRACTS FROM THE JOURNAL OF MR. DAVENPORT.

In the dry season of 1843-4, Mr. Davenport journeyed into the interior of Siam, in a north-easterly direction, to the distance of about 200 miles; proceeding thence to the seaboard, as far as Anghin, and returning by the way of the river Ménam. The whole trip was by water, and occupied about three weeks.

During his absence Mr. D. "distributed more than 200,000 pages of religious truth, all Siamese except a few Chinese and Peguan tracts. Most of these were parts of the New Testament, including some of the epistles. The Histories of Joseph, and Moses, and Daniel, Summary of Christianity, Golden Balance, and Sea Captain, made up the rest. The whole distance travelled was not far from 500 miles."

The accompanying map, on the next page, has been prepared with much care, from a sketch drawn by Mr. Davenport, as compared with the best authorities at our command, and is believed to be as accurate as the nature of the case permits.

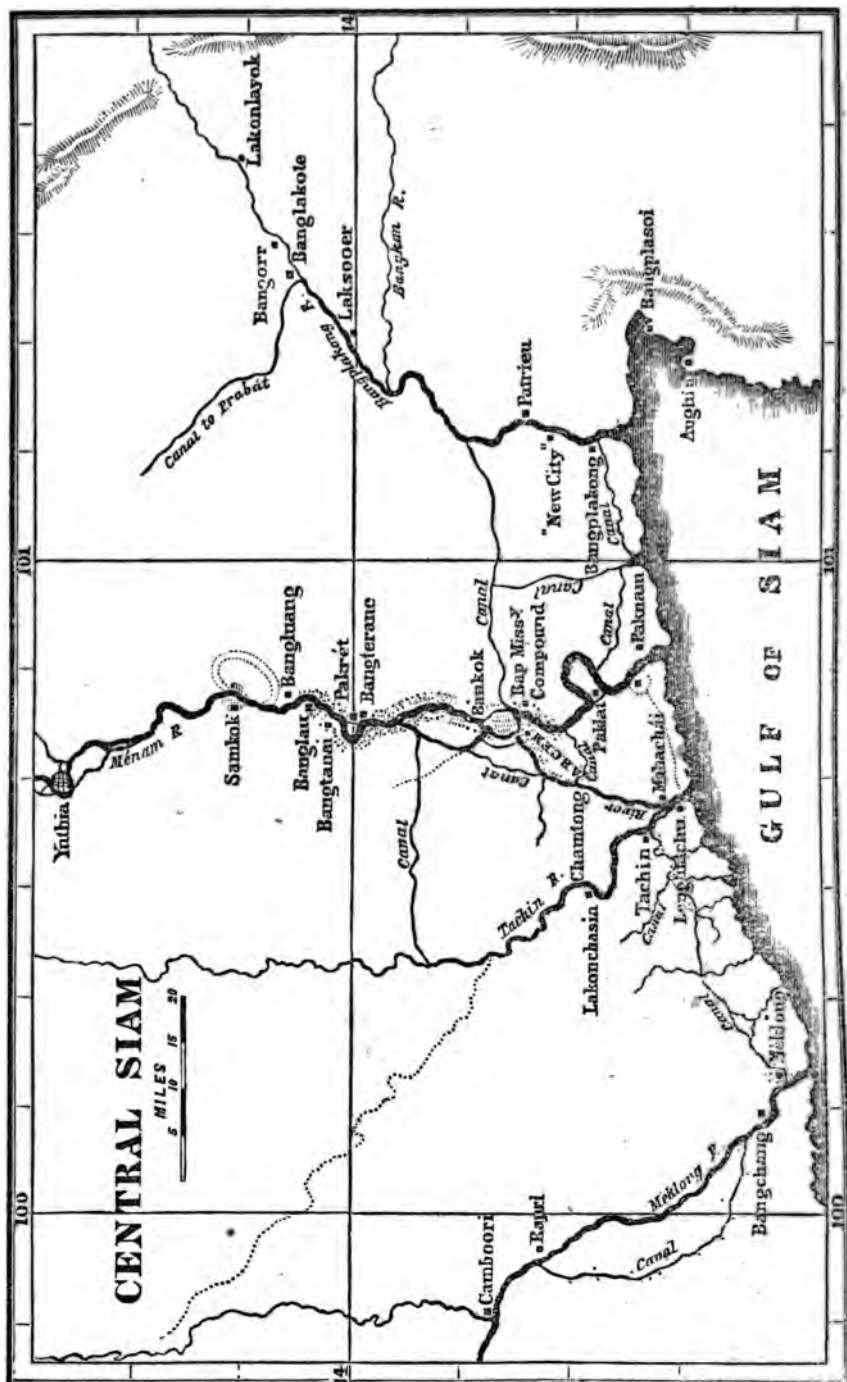
Journey into the interior—Irrigation of rice fields—Notices of Siamese character.

Dec. 4, 1843. On the afternoon of this day left home with a crew of five persons to visit the interior of Siam. Entered a canal that passes through the city of Bangkok, and stopped for the night. In the next boat to us was a man from a distance, wasting with

consumption. Gave him books and religious instruction.

5. At an early hour this morning resumed our journey, steering nearly east. After breakfast, stopped to distribute a few tracts to persons ashore, and explained the object of doing so. Here were rice fields, extending for miles, and persons irrigating them by means of trenches leading through them to the canal. Some were employed with large wooden shovels, or scoops, (suspended from a pole, to facilitate the operation,) dashing the water into the ditches where they were not sufficiently deep for it to pass. Others employed a mode like the Chinese. A trough, placed in a semi-perpendicular position, had connected with it an endless chain of boards, that passed through the trough; urging the water up whenever a cylinder to which it was attached above the trough was turned; the operation being effected by persons treading simultaneously upon cogs inserted into the cylinder.

In the afternoon reached a place called San Sap. Here I met with several Laos men, who understood Siamese,—one a very aged man. They listened with attention while I proclaimed the gospel to them. Resumed our course east till about 9 p. m. Our boat was then secured in front of several Siamese houses. The people ashore appeared timid, and indisposed to have communication with us. They did not object, however, to our remaining here for the night. As the evening shades began to appear, I was amused at the novel mode the Siamese adopt for preserving the rice crop, now nearly ready for harvesting, from the spoliation of birds. Platforms six or eight feet in height are placed in various parts of the field, upon which men,



women, and children stand raising their voices to the highest pitch, in order to frighten the various flocks of birds as they are about to descend.

6. Before leaving this morning, I offered to supply the timid people on shore with books. But they refused them, saying they could not read. This was probably untrue; for such is seldom the case with a family of Siamese, and there were one or two very intelligent looking men among them. After an early breakfast we continued our course till late in the afternoon, when we reached a place called *Pai Dum* ("dark bamboos.") Proclaimed the glad tidings to one too dead in sin to evince any interest. Then adapted my conversation to the capacity of a rough, uncultivated youth twelve or fourteen years of age, who listened more attentively. Proceeded on our way till about midnight, when we came to *Barn Mai*, or "New Village," and then secured our boat, and sought refreshment in sleep.

Natural scenery—Tract distribution.

7. At about 8 o'clock this morning, reached the *Bang-pa-kong* river. Our course is now about N. E., with a range of blue mountains nearly facing us, at the distance of apparently forty or fifty miles. We have seen scarcely any indication of cultivation,—no native houses on either side of the river, but a cheerless waste of wilderness for twenty or thirty miles. The trees of various kinds, and the rank shrubbery and undergrowth that abound, indicate that the soil is rich, and might contribute to the comfortable support of thousands of the poor that swarm in *Bangkok*. In the afternoon came to two branches of the river, one bearing east, and the other N. E. The former leads to the confines of Cambodia and *Cochin China*, and is the route pursued by the Siamese when engaged in war with the latter country. Mr. and Mrs. *Slafter* entered this branch of the river, and penetrated some distance up. We entered the north-eastern branch, and about 9 o'clock, P. M., found ourselves at *Young Tiger Village*. Near the shore was a *zayat* built of boards and a tiled roof, for the accommodation of travellers. It is said to have been erected by a prince still living, who ranks next to the king and his majesty's uncle.

8. This morning distributed a few books to the people on shore. Several were brought back to us, for fear of

evil consequences if retained, though their excuse was, as in a former case, that they could not read. Several priests in a boat near us, received tracts, a little fearful however.

Resumed our course up the river till about 5 P. M., then stopped to dine near several native houses. One of the applicants for tracts at this place appeared pretty intelligent, and expressed a desire to know the truth and the way of eternal felicity. He had resided in *Bangkok*, and had read some of our books. I made known to him some of the principal doctrines taught by our Savior. He thought the injunction to love others as ourselves, rather a hard saying. He seemed, however, to comprehend the injunction at last.

Other persons coming up to receive books, inquired, "For what object are they distributed?" This man undertook to inform them; "Oh! we are in darkness, a film is spread over our eyes, so that we cannot see. He is come to enlighten us, to dissipate our ignorance," assuming rather a contemptuous manner.

Several hours more brought us to *Bang Orr*, a village of some thirty or forty houses. Here we stopped for the night, surrounded by a large number of boats of various descriptions. The water at this place formed a large, but shallow basin, with a hard bottom. At night the place presented a beautiful prospect,—the reflection of the moon upon the wide sheet of water, the twinkling lights from houses among the trees on shore, and the illuminated boats, here and there, formed a pleasing contrast to other places where we had stopped.

La-kon-la-yok—Return seaward.

9. Visited some of the houses on shore this morning, and proclaimed to them the gospel. Various boats also were supplied with books. Several women brought me presents of fish, betel nut, and tobacco. One of them asked me for a writing to paste over the door of her house, to prevent the entrance of evil spirits. Breakfast and our usual morning services over, with the rising tide we continued our ascent of the river. Some hours into the night we reached the village of *La-kon-la-yok*, where we had the company of a number of other boats. About midnight our sleep was disturbed by persons plotting in a low tone of voice against a poor Chinese pedlar, who, with his

have witnessed since leaving my native land. The sea breeze sweeping freely over the land, gives a remarkable coolness and salubrity to the climate. I was told by the people that there are more than 10,000 Chinese living in that district. Ardent spirits and opium are very little used.

Many with whom I conversed said they had never heard the name of Jesus. My heart was pained for them, and notwithstanding our straitened circumstances, I determined that something must be done for them. I, therefore, proclaimed the gospel, and distributed tracts as far as I was able, and then left my teacher to remain a few days and carry the work still further. Kiok Cheng will be obliged to divide his time between this place and Leng-kia-chu. This Eden of Siam *must* be won for Christ.

I have seldom felt more for the perishing heathen than during this trip. On every hand spread through this extensive land, they live and die, without any one to care for their souls. They will listen to the gospel, but no one is sent to preach it to them. Had not appeals for help been made with sufficient frequency and urgency, I would now beseech my Christian friends to do something for them. Let them not, I pray you, as they sink down to eternal wo, cry out against you. Leave them not to mourn eternally, that no one cared for their souls. This district is only one among the many equally populous and equally destitute of the gospel here in Siam. Why, then, is there no missionary to enter this field?

10. The church at Bangkok has recently purchased a tract of land with a house, for the use of aged, sick, or poor brethren, and also for a place of burial. We have never before been able to buy land. This was bought in the name of one of the native brethren, and by him made over to the church and the deed placed in the hands of the mission. The Chinese brethren contributed forty-five ticals (\$27), a liberal effort, considering their circumstances.

23. To-day my teacher returned from Bang-chang, having labored there with as much encouragement as could be expected. Tracts were well received, conversation listened to with interest, and much regret expressed on his leaving. At one time a local officer of government attempted to terrify the people, and induce them to destroy the tracts which they had received; but

after the teacher visited and conversed with him, he himself (being a Chinaman) received tracts, and all was quiet.

I have often heard of the Catholic missionaries visiting Bang-chang, but no traces of their labors were found there. The teacher, indeed, met there a travelling merchant, who was a Catholic. He had just lost a large sum by gambling, and was about to *sell his wife* to obtain money to pay it up.

The king has sent officers to Leng-kia-chu, to apprehend the users and sellers of opium. A large number have been taken up, and more have fled, so that the village is for a time nearly deserted. One man, who formerly applied for baptism, and *for some time patiently endured much persecution for the name of Christ*, but afterwards abandoned Christianity, because the people of the village would not trade with him, and he feared he should therefore come to want, has been informed against; (whether justly or unjustly, I know not;) and as he is absent, his wife and children are imprisoned. If they are ever liberated, it will be at the sacrifice of a large amount of money; doubtless, more than a hundred ticals. Thus the desire of riches bringeth a snare. Better had it been for him had he patiently continued to suffer for well doing, than thus to suffer for evil doing.

April 1. To-day commenced holding the monthly concert on the first Monday of the month, instead of the Sabbath. A good proportion of the brethren were present, and the meeting was quite interesting. The exercises were more exclusively such as are appropriate to the monthly concert, than has usually been the case on the Sabbath. Contribution, \$1.35.

Two baptized—Inquirers at Leng-kia-chu—Revision of John in Chinese.

7. Sabbath. Chek Tea (mentioned July 9, and Aug. 3, 1843) and Chek Sun, (mentioned Feb. 5) after a very satisfactory examination were to-day received to the church by baptism. Chek New (mentioned Feb. 5) has proved himself unworthy of confidence, and thus the kind care of our Heavenly Father is again apparent in keeping out of the church those who are not his own people. Embarrassed as we often are, in this land of deception, to know the real character of applicants for baptism, it is no small consolation to witness, as we have often been permitted to do, so manifest evidence of

the overruling care of Providence in reference to the church.

A few additional persons have recently commenced attending worship at Leng-kia-chu. One individual who was engaged in the sugar mills at Lacon-chai-sia, found there a few leaves of a tract which sometime had been given away. The tract was without beginning or end, but he learned from it that Jesus, the Son of God, came down to save sinners. This awakened his interest; on leaving the sugar mill, he went to Leng-kia-chu, and was soon found by Chek Chin, who explained to him the way of life more fully. He has since attended worship, and appears in an encouraging state. For some time past my own labors, aside from necessary pastoral duties, have been expended on the revision of the translation of the Gospel by John, which is now just finished.

We are now experiencing *very hot weather*, the thermometer daily rising to 96° or 98° in the coolest part of the house. There is much sickness among the natives, especially from fever and ague. There is also great scarcity of rice, so that the price has risen to more than three times its ordinary rate. But through the favor of God, the missionaries are all enjoying comfortable health and the ordinary blessings of life.

ASSAM.

EXTRACT FROM A LETTER OF MR. BROWN, DATED AT SIBSAGAR, AUG. 23, 1844.

Assamese New Testament—Lectures on Hinduism.

During the summer I have been continuing the translation of the New Testament, with a few interruptions. My health has been much better than during any previous hot season, so that I have been able to devote about eight or ten hours a day to study.

Considering the uncertainty of our being reinforced by new missionaries, and the necessity of doing *something* for the present benefit of those around us, I have been devoting part of the summer to the preparation of a course of lectures against Hinduism, which I am delivering weekly at Mr. Cutter's office to the native printers and others, and which I hope to deliver in some of the large villages during the cold sea-

son. In discussing the merits of Hinduism, we have heretofore generally followed the practice of other missionaries in India, and confined our attacks to the *moral* defects of their system, without any special attempt to undermine their philosophy, geography, &c. But further acquaintance with the natives convinces me that they require some more tangible evidence to put down their shasters than we have yet been able to spread before them, although a general feeling of *doubt* in regard to the truth of the shasters has unquestionably been created in the native mind. But as *sin* and *holiness*, in the proper sense of these terms, are matters of which the Hindus have little or no conception, the immorality of their gods causes them little uneasiness; and their constant familiarity with every thing that is base and degrading, renders them callous to the sense of shame. Their books (which they have used every effort to prevent falling into our hands, but of which we have succeeded in obtaining a number,) are vile beyond description, and the ideas which they contain are those which fill the minds of the people, from highest to lowest, and cause them to vie in their disgusting practices with the very gods themselves.

It is but a few weeks since we discovered what has been studiously concealed from us ever since we have been at Sibsagar, that the object of worship in the temple at this place is an image, in stone, of disgusting obscenity; and is supposed to have actually descended from heaven! To a people sunk so low, it is of little use to commence by declaiming against the vices of their gods. What constitutes the deity with them is *power*—not purity or holiness—and they consider that the deity may do what he will, no guilt can attach to him; on account of the efficacy of his divine power.

Another consideration which has led me to look at the propriety of attacking them through their philosophy and geography, is their firm and universal belief in their whole scriptures as the word of God, one part equally with another; so that if we can prove their geographical and astronomical systems false, and the work of man, then their shasters, as a whole, inevitably fall to the ground.

The Assamese, brahmins as well as others, think it impossible to measure the distance of an inaccessible object. I, therefore, take a piece of board, on

which I construct a small triangle, similar to the one required, by placing a pin in a range with the object from each end of the base line measured; then, by measuring the comparative length of the sides of the small triangle, the distance of the object is easily calculated. This requires no knowledge of geometry, and is readily understood by the natives; and will give the distance of a tree with a variation of not more than one or two cubits. As soon as this is fairly understood, the natives see at once that the distance of the heavenly bodies can be calculated on the same principles, and are prepared to give full credit to calculations which have been made by Europeans.

The way being thus opened, I proceed to examine the statements of the shasters, and to show, that by actual measurement the earth is less than 8000 miles in diameter, instead of 4,000,000,000, as stated in the shasters;—there is, consequently, no room under the earth for the eight elephants which are said to support it,—each of whose heads is 8000 miles in thickness;—that the whole surface of the earth has been examined without finding the Rum Ocean, the Sugar Ocean, the Milk Ocean, the Butter Ocean, &c., and the seven intervening continents; that there is no central Mount Meru 80,000 miles in diameter, and no place for it to stand upon; that the moon is not 1,600,000 miles distant; that the stars are not at the same distance as the moon; that the sun is further off than the moon, while the shasters say it is only half as far; that the eclipses of the sun and moon are caused by the intervention of the moon and earth, instead of a demon who devours them; that Ceylon is not a lump of solid gold,—one of the summits of Meru that fell into the sea,—but is like any other island; that its former king, Bibhikhon, died long ago, and that Ceylon is governed by the English, whereas the shasters say that Bibhikhon should live to the end of the world, and that his country should never be conquered; that the Brahmaputra never could have flowed as the shasters say it did, one side up and one side down; that the Brahmaputra, Dihing and Irrawadi, are not branches of one and the same stream; that the Ganges rises in the Himalaya mountains in little streams, instead of flowing from heaven down the side of Meru, beyond the Himalayas; that the *milky way* is discovered by the telescope to be composed of

small stars, instead of being a branch of the Ganges; that the rainbow is caused by the sun's rays falling on the drops of water, (to show which, I have made a small prism,) whereas the shasters say it is Indra's bow, and made of gold; that the lightning and thunder are connected as the flash of a cannon and the report of it, while according to the shasters the thunder only proceeds from the clouds, while the lightning is caused by the darts of Indra shot against the demons that attempt to drink the rain, which darts strike fire as they fall upon the rocky mountains that sustain the heavens, &c., &c. This will serve as a specimen of the arguments to show that the shasters are nothing but the work of man. Afterwards their immoral precepts are brought forward, and the character of the gods is shown to be such as cannot belong to the true God; such that it is in vain to hope for salvation by means of such deities, and such as will only prepare their votaries for the punishments of hell.

I hope, if life and health are spared, to be able to travel considerably in the cold weather, and follow up the system. Since I commenced exposing the falsehoods of the shasters, I have found there exists the greatest hostility amongst the brahmins against all whom I have employed as teachers, and I understand there is a settled agreement amongst them that no person is to furnish us with any more of their books. The precaution, however, comes too late.

I have been engaged for a week or two in preparing for the press a native History of Assam, compiled by a learned pundit, the expense of which will be borne by the magistrate, Capt. Brodie, who publishes it. It will be a very useful book for schools.

Tavoy Mission.

JOURNAL OF MR. MASON.

(Continued from p. 53.)

"Leaving home"—Amherst—Arrival at Maulmain.

Feb. 12, 1844. Monmagor.—"It is pleasant going home," observed br. — while returning, "when there are warm hearts to receive you." It is pleasanter leaving home, I would add, when there are warm hearts to leave for Christ and a perishing world. I feel it to be so,

though I value home as much as any one. I bless God that he has *lent* me any thing of value to lay upon his altar. I would not seek self-denials for their own sake, but if called to deny myself in the way of duty, it is a *pleasure*. I met — this morning, and he hit off the object of my present journey in his military way admirably. I observed that I was going to Maulmain, and after a few remarks, added, I was going into the Karen jungle with Mr. Vinton. "Oh!" he exclaimed, as though he had just gotten a new idea, "you are going on *duty*." Br. Vinton and myself are now waiting the flood tide, to float our little boat and take us out to sea.

Maulmain. We left Monmagon about 1 o'clock in the afternoon of the 12th, and by sunset next day were near the mouth of Hensai river, half way to Ya. By noon, on the 14th, we were a few miles below the mouth of Ya river, and being out of water, we landed in a little cove, where we found some, but it was in a stagnant pool, and the dirtiest I ever drank. It served us, however, till we reached Amherst.

The wind being contrary after we got under weigh again, the boatmen ran out to one of the islands and landed on the lee side, without asking any questions, and were soon scattered over the sands in search of turtles' eggs. I improved the time to geologize a little, and found the island to be wholly composed of porphyritic granite, which could not be distinguished, in hand specimens, from porphyritic granite in my possession from Mosquito Mountain, Maine.

Ten o'clock in the evening of the next day saw us moving over the rocks at Amherst, dark as it was, and by eleven or twelve we had roused up br. Haswell, and were encamped for the night in his dining room. Next morning, after a pleasant but short visit with br. and sister Haswell, we got under weigh again for Maulmain, and reached this place by 2 o'clock; just four days from Monmagon. It has been the quickest and pleasantest trip I ever made between the two places.

Religious services—Baptisms—Self-supporting missionary.

Br. Vinton and myself hoped to have the assistance of br. Stevens at our meeting, but while at his house on the evening of our arrival, he came in with his collar-bone broken in consequence of a fall. It gave him very little pain and he is doing very well, but the

question of our obtaining his assistance is decided at once in the negative. On Sabbath forenoon I preached in Burman for Mr. Judson, and he baptized two very respectable Burman men at the close of worship. One of them has occasioned more noise in town than any other individual, I am told, that has ever forsaken idolatry. He is a respectable merchant, but his wife has left him and taken his property, and his friends have used every possible means in their power to prevent his being baptized. There was a great multitude at his baptism, and Mr. Judson anticipated some disturbance; but all passed off quietly. Mr. Judson rose up at the close of the sermon, as the people crowded into the chapel, and addressed them with such tact, that whatever their intentions might have been, they were left without any pretence for making trouble. At the immersion of the first candidate, a laugh was raised by the multitude, but Mr. Judson shook his finger at them, and when the second was baptized all were as silent as the grave.

At English worship in the evening, I saw several English officers among the despised Anabaptists, as the English call us, a sight not often seen in English congregations. Three of them, at least, appeared like brother missionaries in every thing but their red coats. One of them, the paymaster of the regiment, was baptized in the West Indies, and has turned missionary literally. He has obtained a Burman assistant that speaks a little English, and he goes out daily preaching, and reading, and distributing books and tracts. He stood talking with me for half an hour about his excursions, and evidently feels as much interest in his work as any missionary I ever saw. If he be a specimen of the West India missionaries' converts, the wisest thing they can do is to leave their enemies as David did Shimei, "to curse on;" and imitate their divine Master, who, when he was reviled, "opened not his mouth."

Ghaing—Protracted meeting at Newville.

21. We left Maulmain yesterday, and are waiting the return of the tide at this place (Ghaing), the seat of an ancient city, and of a new Karen Christian village. Here are four or five houses, and Chetthing having taken up his abode here, more persons are about to move in. On speaking with my boatmen on coming up, I was sur-

prised to find that one of them was Shwa-kyo, one of br. Boardman's school boys. He has been excluded from the church many years, yet I do hope that he is a Christian after all, though an erring one. I have been talking with him here; and we have prayed together, and I cannot but hope that he will yet be restored to the church. We have had worship with the Christians and others that are here; and I have just seen three or four of the Pghos that br. Stevens recently baptized in this neighborhood. They appear very well, although they have to suffer not a little persecution from their neighbors.

22. We are moving on up the river, which shows nothing but steep alluvial banks, with here and there patches of tobacco, cultivated by the Young-thoos. Ten per cent of all the forest trees I have seen for many miles, is *butea frondosa*; and the trees being all in blossom, they make a splendid appearance. Their dense masses of large orange papilionaceous flowers, without a leaf among them, are as beautiful as unique.

23. We reached Newville last evening about 10 o'clock. Here are six houses inhabited, and the ruins of six more that were abandoned when the cholera prevailed last year. The place is rather desolate in appearance, and few people about. I suppose it is hardly known yet that we are to have a protracted meeting here. Miss Vinton, who has spent two or three months here, says that large numbers assemble on the Sabbath, though there are few living in the village; and a few are asking for baptism. While writing, sister Vinton steps in to say that Palah's wife, and two other female members of the church, had just been up to say that they were resolved to give themselves to prayer for the descent of the Holy Spirit. Here is a little cloud on the horizon, and it will expand, for we serve a prayer-hearing God.

24. Sister Vinton has been engaged with a female prayer meeting in my hearing where I sit, and the first that prayed, the only one that I could hear distinctly, prayed with an earnestness and singleness of object, such as the Holy Spirit alone inspires. I think it was Palah's wife, and it encouraged my heart to hear her.

25. Our meeting commenced to-day. After forenoon worship br. Vinton came into my room to tell me that a young man just from the Burman

side, who joined us in Maulmain, had been up to say that he felt very much afraid on account of his sins, which he had been thinking of since morning as he never did before, and they appeared greater and more numerous. Yesterday when I spoke to him, he had no such ideas.

Since writing down the above, br. Vinton has informed me of the interesting case of a man and his wife who were baptized by Mr. Judson, but subsequently apostatized, many years ago. The man has been here to-day, and promises to come with his wife and attend the meeting. He appeared the last day of the meeting last year, and seemed affected by his visit; and now he is evidently coming back.

Among those that died of the cholera last year, was an old man that sister Vinton calls the pastor of the church. He did not suffer much pain in his last hours, and read the scriptures till the spectacles fell from his face, the book from his hand, and he sunk in death. Of the character of the man, two or three things that I have heard to-day speak volumes. His widow was about us in the afternoon, and she told sister Vinton that, whenever she slackens in prayer, it seems to her as though her husband was by her side urging her onward in her Christian course. A man in the village, one of the applicants for baptism, dreamed some time ago that he appeared and told him that he must become a Christian. Another, one of the Christians, saw him in a dream and heard him say, "You must pray more. We pray a great deal for you up here."

Last year br. Vinton baptized a man from the Yonsalen in Burmah, and he subsequently returned. He is now here again in the village with his brother, cousin, and uncle, all with their faces set Zion-wards. He has brought all his father's family, he says, and many other relatives from Burmah into the Shyan states, near the English boundary; and according to his representation, all wish to become Christians.

If God is with us, as I believe he is, satan is not far distant. Two men, who are not Christians, but who have Christian wives and live in the village, are going away, they say, to-morrow to see their friends in Burmah. Their object evidently is to escape the meeting.

26. There was an unconverted man, who lives out of the village, at meeting this morning, and when I spoke to him

he professed his determination to become a Christian, and said that his wife was of the same mind with himself. He has been favorable before, br. Vinton says, but never so decided. One of the assistants came to sister Vinton to-day weeping on account of his sins, as he said, that appeared to him so great and numerous now, though they gave him no trouble a few days ago. We find the zayat too small, and we have to meet forenoon and afternoon in a little jack grove near, where there is a tolerable shade. While I made the closing prayer this evening, one woman, br. Vinton said, repeated in a low tone to herself every word I uttered, and appeared to feel; yet when I asked her character on my first arrival, he remarked, "She is the worst woman in the church."

27. At my suggestion the sisters have taken upon them the responsibility of laboring especially for the children in the congregation. Yesterday Mrs. Vinton had a meeting with them in the afternoon, and this morning Miss Vinton had one with them in the grove, while we met with the adults in the zayat. She reported fourteen boys and four girls present, and that considerable feeling was manifested.

Increase of prayer—The Holy Spirit honored—Candidates for baptism.

28. Pa-lah closed in prayer this evening, and prayed as natives seldom pray, to say nothing of missionaries. Though he shared largely in the blessing at Pyee-khya, he said and seemed to feel, that he could not exist without a larger measure of the Spirit's influence. His feelings choked his utterance several times. Br. Vinton remarked after meeting, "Br. Mason, I have heard nothing that has encouraged me so much as the remarks of Sau Qua-la and Pa-lah." There was a chief at both our preaching meetings to-day, who has been favorable before, but he seems quite decided now on coming over to the Lord's side.

29. Few shared more largely in the influences of the Spirit at Pyee-khya than br. Vinton's Rangoon assistant, and I rejoice to see that the effects produced upon him are permanent. There is a seriousness and solemnity about him, such as are rarely, if ever, seen in a native. I heard him reprove a man to-day for laughing, in a manner that showed he felt pain at the levity manifested. He has a brother living at Ghaing, and when we were there, the

latter told br. Vinton that he could not come to the meeting; that he had buffaloes to watch, and other worldly matters to attend to, which precluded the possibility of his leaving home. His brother from Pyee-khya followed us in a few days, and no sooner had he heard him tell how his soul had been blessed at the protracted meeting there, and what he anticipated here, than he was for pushing up immediately. His buffaloes and all his other urgent worldly affairs were forgotten, and he proposed starting on the Saturday of his brother's arrival, that he might be up here as early on Monday as possible and lose none of the meetings.

March 1. The sisters were remarking at dinner to-day that there was a remarkable change in one of the members of the church; that since the meeting had commenced, he had forgotten his witticisms and nonsense, for which he has heretofore been remarkable. Br. Vinton observed, that, tomorrow being Saturday, he had told the people there would be no meeting in the afternoon, but that they might have the time for worldly matters to prepare for Sunday, and that they might go out to the pond near, if they liked, and get some fish. This man spoke up and said, "I have no heart to go a fishing. I do not care about any thing of the kind. I have a boat somewhere on the river, but where it has gone to I know not. It may be lost for aught I know. I do not care if it is."

In the evening one of the members of the church told br. Vinton that he felt as he never had before; that the smallest portion of the Holy Spirit seemed to him of more value than all the world. Another one was heard to say in conversation among themselves, "If all the Da-ghaing were piled up with gold, I would give the whole for a little of the Holy Spirit."

2. Miss Vinton said she had a more than usually interesting meeting with her pupils this morning. One young woman wept, and told how she was pained at the remembrance of her former sins, and what pleasure she now took in prayer. Br. Vinton remarked, after our conference meeting this evening, "I feel very much interested in Sau Qua-la's case. He is on the right ground; he has got into just the right way. Sau Doo, too, spoke well."

3. Two associated chiefs that live in the neighborhood, came out to-day decided on the Lord's side, and with their wives and an adult daughter,

gave in their names for baptism. There were one or two others in the congregation of some promise, but they are not yet decided. Some others asked for baptism to-day, besides the two mentioned above, but I believe they were cases of promise before the meeting commenced. Two of them were Miss Vinton's pupils.

4. One of the female members of the church, whose husband is a government officer, told br. Vinton last evening, that she is very anxious to have her husband give up his office and become a preacher. She wishes, she says, to spend the remainder of her days in assisting him to labor unceasingly for the salvation of souls.

An old prophet—Karen hospitality.

5. There is an old Karen prophet in this neighborhood, who has been here since the days that br. Judson was a Karen missionary in this region. Yesterday Sau Qua-la and one or two others went to his house, where they saw his wife only, but she appeared favorable and promised to come to meeting. This morning, while at breakfast, the old man and his wife came in; and on entering into conversation with him, he said they had come to become Christians. I told him that if he intended to become a Christian, he must begin by taking the string off his wrist, which all wear who are in the habit of calling on their guardain spirits, and which I saw tied there. Contrary to my expectations, he broke it off and threw it away immediately. The wife, with a little more reluctance, did the same. "His taking off that string," remarked br. Vinton, "is a favorable sign." So it was. They have been with us all day, and both the man and his wife appear like converted people. At our conference meeting this evening, a boy, the son of one of the best sisters in the church, pushed himself forward wholly at his own suggestion, and asked to be prayed for. He said he wanted a new heart, and that his mind was wholly occupied with the subject. After worship I tried to help the deacon and chief about his temper. He says he can get the mastery of all kinds of anger except that which comes up suddenly. He is a more than commonly interesting character. I heard him calling out to-day from his house, at the top of his voice, and wondered what was the matter; but sister Vinton said, "It is Sautsau calling out, 'Come and eat, come and

eat, come strangers and eat.'" There are almost always strangers in the village, and it is his constant custom to have a large quantity of food cooked at every meal, and to invite every one in the village to come and eat that will. He is a rich man for a Karen, and as generous as rich. He wears very shabby-looking clothes himself, and yet, I am told, he often buys quite handsome ones and gives them to poor people. He was a chief under the Burman government and subsequently, but when he became a Christian he resigned the office; because, he said, there was so much lying and deception practised, that he could not get along with the office and obey God. Last rains he was called to Maulmain to be a witness, when in answer to some question put to him by the Commissioner, this fact came out. Nothing was said at the time, but the day before we left Maulmain he was appointed a Karen magistrate, with a salary of fifty rupees a month. God loves generous people, and helps them to be generous. His wife too deserves a passing notice. She always sits by a certain post in the chapel; and there she is every meeting, as regular as the post. She told her daughters that she was getting old, and that they must do all the work without her while the meeting continued, for she was determined to attend every service, that she might obtain a blessing before she died.

Prevalence of the goitre;—its supposed cause.

6. One of the women that were examined and received for baptism to-day, has the goitre or bronchocele. I was not before aware that the disease existed in this country, but I am told that it is not uncommon among the mountain Karens, to which class this woman belongs. She came originally from the north side of the valley of the Thoung-yen, and so far as my inquiries go, it is in that valley only where the disease is found. The Karens attribute the disease to the waters of that district, and the inhabitants of the Alps attribute it, I believe, to the same cause,—snow water. The complaint is common in Derbyshire and other mountainous districts in England, but I am not aware that the producing cause has ever been discovered. We have nothing of the kind in Tavoy or Mergui, where nearly all the Karens live among mountains as high as any that are in this region. It is not, then,

in the temperature that the cause is to be sought. Could we compare the mineral productions of this region with those of other countries where the disease prevails, I am disposed to think some more satisfactory conclusion might be reached. Little or nothing is known of the geology and mineralogy of the country east and north of us; but I have seen specimens of the sulphuret of antimony, which is said to be found in great abundance in the valley of the Thoung-yen. North of that river the Karens are said to use rock salt, which is brought from some unknown locality still farther north.

Two more have come out decided Christians to-day. One, the boy who asked for prayers last evening, and the other a married woman, who has been to meeting two or three times before, and appeared, br. Vinton said, very hard. She has enrolled her name to-day among the applicants for baptism.

7. Miss Vinton said she had a larger class this morning than ever. Twenty-six were present, and a growing interest manifested.

8. Pa-lah preached to us to-night. His discourse had two good qualities seldom found in a native sermon. It was short and appropriate. His text was, "Follow after love, and earnestly desire things connected with the Spirit." He held up the example of the Christians at Pyee-khya for imitation. He said they prayed at first with earnestness, but they afterwards prayed with such earnestness that they did not think of other things. Many, he said, were sick, but they were so intent on obtaining the Holy Spirit, that they paid no attention to their sicknesses; said nothing about them, and did not go to the teacher for medicine until after the meeting closed.

Early piety—Baptisms—Effectual prayer.

9. One man and six boys have come forward for baptism to-day. The youngest is Chetthing's son, of about eight years of age. He was his first-born after his return from America, and he gave him to God for a minister, and called his name PREACHER. There is reason to believe God accepted the offering and that he will become a preacher. Miss Vinton says he gives very good evidence of conversion; and Pa-lah admits it, though so careful that he will not allow his own daughter of eleven, whom all believe to be converted, to come forward for baptism.

10. We have had the largest assemblies to-day that we have ever had since the meeting commenced. In the afternoon I baptized for br. Vinton all the candidates that have been received for the ordinance, twenty-three in number. Several of them were Miss Vinton's pupils. Labors for the young grow in importance in my mind. I see no reason why children should not be converted just so soon as they can choose "that good part, which shall not be taken from them."

11. A man that told me three days ago, laughing, "I have no sin, teacher, I am not a sinner," and walked away; has since found out his mistake, and gives evidence of conversion. The two unconverted men, husbands of Christian wives in the village, that I mentioned as having been sent away by satan after the first day of the meeting, have been brought back to-day, as we trust, by the Holy Spirit.

12. A woman in a neighboring village has been kept back from making a profession of religion by her unbelieving husband. He, yesterday, gave his consent to her becoming a Christian, but she then manifested indecision and unwillingness herself. Several of the members of the church, who were acquainted with her circumstances and the state of her mind, assembled together, unknown to her, and presented her case before God. This morning, when they came to converse with her, they found her as decided as could be desired, and she wishes to be examined and received for baptism at once.

Br. Vinton has been anxious concerning several of his assistants, that did not enter fully into the work, but he is rejoicing to-day over one that has gotten a blessing. I do not recollect his name, but he was talking with br. Vinton when I came up, and I heard him say, "I have learned one thing,"—the most valuable of all knowledge,—"*to pray and obtain.*"

13. I am much pleased with Sautsau, our chief and deacon. He dislikes to exercise the authority that has been deputed to him, and has got up a plan to have his younger brethren learn to read next rains, and relieve him of his fifty rupees a month. His wife did not like his taking office at first, and when speaking of it to br. Vinton a few days ago, remarked, "There is my son, who gets twenty rupees a month as a writer; if he were a preacher of the gospel and only got half the money, I

should be glad,"—stretching out her arms as if embracing as large a body as possible—"I should be glad this much."

14. There have been several new applicants for baptism to-day, and some of them rather striking cases. Among those who came forward for prayers, was a young woman that had distinguished herself by an elopement with a young man, contrary to the wishes of her friends, and by taking poison to avoid being married to a man she did not like. She is a tall, noble looking girl, and wants nothing but a tartan to serve for a frontispiece to Scott's Lady of the Lake.

15. The young woman mentioned yesterday, entertains a hope to-day. She prayed, Miss Vinton said, in her meeting with the children like one accustomed to pray. A man that came to meeting quite indifferent to religion two or three days ago, came out quite decided on the Lord's side this evening.

Progress of the work—Karen mountain preacher—Additional baptisms.

16. In prayer this morning, Sau Qua-la thanked God that we now had an instance of the outpouring of the Holy Spirit before our eyes. Br. Vinton, in speaking of what God has done for us, in the meeting this morning remarked, that when we came up, there were not more than ten or a dozen that thought of asking for baptism, and now there were more than forty. Among two or three mountain Karens that came last night, is a man that has been a Christian alone in his neighborhood for a couple of years. He is, by the way, the noblest looking Karen I ever saw. He is a large, muscular man, with an aquiline nose, and a strongly marked Caucasian countenance in every trait. It occurred to me when I first saw him, that I had seen some one just like him, but it was a long time before I could recollect where. It was the likeness of Dost Mohammed, the Affghan chief, that was in my mind. He was originally from the Shyan country, and is a chief. He could not be any thing else in any country. He says the people among the mountains are constantly besetting him to preach to them. "Tell me something about this religion"—"Tell me something about your religion," are the sentences that ever and anon meet his ears in all his wanderings. Sometimes he talks till midnight; and, on one occasion, after preaching till past 12

o'clock, he lay down and went to sleep, but he had not been asleep long before he was awaked by the company, who insisted on hearing more on some points that interested them. He says if he could only read, he thinks he should be able to carry all before him, but, he added, "I can only preach by word of mouth."

17. This has been to me rather the most fatiguing day we have had, yet not the least pleasant. The weather has been very hot, and I have talked till I am quite exhausted. I have preached twice, conducted the exercises at the communion, baptized twenty-five, spoken at two other meetings, and conversed with the people. It is, however, the last day of our meeting, and I can afford to be tired.

*Face of the country—Plain of Newville—
A forest scene.*

18. I have not mentioned the situation of the village. The whole country in this direction after leaving Maulmain, is an immense alluvial plain, with here and there grotesque masses of mural limestone many hundreds of feet high. Scarcely a pebble is to be seen throughout the whole distance. There is nothing of the kind at Newville. This plain is bounded on the east by a range of mountains of from two to four thousand feet high, where I have seen them. Newville stands some six or eight miles from the base of the nearest point of this mountain range. In an excursion which br. Vinton and myself made to-day, we reached a brook that descends from the mountains, and enjoyed the rare sight of a pebbly bottomed stream. All the boulders that we found were granite or granitic, which sufficiently indicates the character of the mountain formation beyond.

19. We left Newville on our return this morning. We are lashed to the bank, waiting for the tide; have sung a hymn, united in prayer, and most of the company are asleep. The forests on one bank this evening offered a novel sight. A fire had recently run through the high grass, and had set the trees here and there on fire to their very summits. The whole horizon offered in that direction a magnificent illumination. The trees, many of which are *lagerstrœmia regina*, appeared in the distance as if adorned with glowing lamps; a branch here and there blazing up or glowing with burning coals.

Baptisms at Ghaing—Maulmain liberality—Return to Tavoy.

20. We reached Ghaing this afternoon, and after worship this evening, five persons came forward and requested baptism. Br. Vinton will stay behind to-morrow, while the rest of us go down to Maulmain.

23. I reached Maulmain day before yesterday, and br. Vinton the day following, after baptizing the five candidates at Ghaing. The first man I met on going out yesterday morning, was Capt —, who told me that Dr. Moreton, the superintending surgeon, had written to him the day before that he thought the missionaries at Tavoy were doing a great deal of good, and that we ought to get up a subscription to help them. Capt. — declined taking the lead, but promised to assist. I called on Dr. Moreton yesterday. He appears much interested in our labors among the Karens, and anxious that we should be able to extend our labors among them. He proposed my setting a subscription on foot, but I declined in his favor; and I hear to-day that he has taken up the matter in earnest, and there are several hundred rupees already subscribed.

May 28. On the 25th of March I left Maulmain in the steamer Enterprise, and reached Tavoy two days afterwards. Since my arrival, I have received more than *seven hundred rupees* as the result of the subscription to which allusion has been made above, and credited it to the Board.

"The Lord of Hosts is with us,
The God of Jacob is our refuge."

Greece.

LETTERS OF MR. ARNOLD AND MRS. DICKSON.

Mission school; Jewish department.

The departure of Mrs. Dickson from Corfu on a visit to her native country was noted in our January number. She arrived in September, and was expecting at our last dates to leave London for Corfu in December. While in Scotland she had an interview with the Ladies' Jewish Society of Edinboro', in regard to the establishment of a Jewish female school to be placed under her care, or that of a teacher sent out for the purpose; and subsequently at London, with a Committee of the Jewish So-

ciety. It appears that for some time past, a very deep interest has been cherished among our Scottish brethren on behalf of the Jewish population of Corfu; and incipient measures taken for efficient labors among them. In a letter of June last, Mr. Arnold gives us the following incidental notices.

The Secretary of the Missionary Society of the Free Church of Scotland (Rev. R. W. Stewart) came here at the beginning of the present month, to make inquiry in regard to the prospects for missionary labor among the Jews. The Society wish to enlarge their operations here, at least by maintaining an increased number of scholars,* and, probably, by sending a missionary here to labor among the Jews. But they are not prepared to send a missionary immediately. Mr. S. proposed to Mrs. D. to take charge of a school exclusively for Jewesses, to be supported altogether by the Society in Scotland; but as it seemed to Mrs. D. that this would require the dissolution of her connexion with the Board, she was not willing, even for her beloved Jewesses, to listen to this proposal. He afterwards proposed, that a female teacher should be sent from Scotland to teach the Jewesses, and that Mrs. D. should devote some part of her time each day to the superintendence of the school, for which the Society would remunerate her. He wished to know if we would receive the new teacher into our missionary family. Should such an arrangement as this be effected, the school for Jewesses would, of course, be entirely disconnected from ours, though it might, perhaps, be in the same building. As Mrs. D. was so soon to be in Scotland, Mr. S. was not desirous of bringing the subject to a definite conclusion while here.

We cannot give any countenance to a plan which would separate Mrs. D. altogether from us: both our personal feelings, and our sense of duty to the Board, effectually forbid this. We are not willing, on the other hand, to stand in the way of any good that might be done to the Jews. If such a school is

* The Edinboro' Ladies' Society has made very liberal donations, from time to time, to the Mission at Corfu, for the support of Jewish scholars. £20 were granted during Mrs. Dickson's late visit, and more than £10 contributed by the same and by individuals for the mission school.

established, we must either keep our Jewesses, (if we can,) which would be a practical opposition, however kindly the feeling might be; or dismiss them, which would be a grief to us all, and especially a sore trial to Mrs. D.; or else the two must be in some way connected. Difficulties occur to us in regard to this connexion, and yet, presuming that the new teacher would be a pious and pleasant companion, we are disposed to regard the objections to this course as less than those to either of the others. We might, I think, find a house in which ourselves and both schools could be accommodated, the schools, of course, entirely separate. Mrs. D. might spend say one or two hours each day in the Jewish school, and assist the teacher also on other occasions with the aid of her maturer experience, which would materially benefit the Jewish school, without materially injuring ours, which would then become a school for *Greeks*, in a sense in which we cannot reasonably hope it ever will be so, while it is a school for Jewesses. But a most important inquiry would then be, would the places vacated by the Jewesses be supplied by Greek girls? On this point, our expectations are not romantic. We have no idea that there would be any thing like an eager *rush* of Greek scholars to fill up this sudden vacuum: but yet we think, that one important objection being removed, and no special misfortune occurring to bring us and our school into disrepute, there would, with the blessing of God, be a gradual and permanent increase of Greek girls. But I forbear to say more. Mrs. D. will meet some of the leading persons in Edinboro' interested in this new project, and will write to the Board while in Scotland. I hope we shall all be enabled, in reference to this matter, to judge and act according to the will of God.

Mrs. Dickson writes from London December 5 :—

Our friends of the Free Church (Scotland) shewed much sympathy and kindness towards us, on account of our endeavors to bring the Jews under Christian instruction; and when they heard how this was brought about, they saw the hand of God in it, and thought it better not to meddle with our work, unless we could not continue to care for the Jews; in that case,

they would feel it their duty to take up the interesting work.

When I arrived in London and met with the Committee of the Jewish Society, I found them quite disappointed at the passive measures of their Scottish brethren and sisters, and resolved to take up the cause themselves. They passed a resolution to this effect, and several present offered to collect money to establish a school without delay in Corfu. They also recommended to the Colonial Society the propriety and necessity of establishing a mission in Corfu, and if this measure were adopted, the school was to be in connexion with and under the wing of the mission.

Since the meeting I have had a letter from the Secretary of the Edinboro' Society, which mentions the extreme probability of Corfu being adopted for missionary work. A missionary agent, just arrived from the Mediterranean, has recommended this step, and perhaps the Society is more likely to listen to it, now that Mr. Lowndes is to leave Corfu. The London Missionary Society has given up this station, and I am told that he (Mr. L.) is to go to Malta, as agent for the Bible Society, but will occasionally visit the Ionian Islands, and other places, in prosecution of his work.

Mr. L.'s removal will, in all probability, throw more Greek work on our hands. This is very desirable, and I shall feel much less difficulty in giving up the Jewesses to the Scotch Presbyterians than would have been the case if there had been little likelihood of their places being supplied by others. When I consider that this interesting department of our school has continued to increase notwithstanding repeated endeavors to destroy it, and that there are some evidences of a blessing resting upon it,—it makes it a question of deep and prayerful interest, what is to become of these dear girls? How are they to be supplied with wholesome instruction, such as may make them wise unto salvation? I feel peculiarly on this subject, having seen the first germ of desire for instruction in the Jewish females of Corfu, and been permitted to assist in clearing away some prejudices from their minds. Still, dear as the daughters of fallen Israel are, I only wish to see the path in which God would have us to go, the path that will bring most glory to Himself and most good to the souls of others. In the meantime we were asked to keep the Jewesses for some months longer.

The Edinboro' Ladies' Society voted an additional £20; ten of which was paid to me, and the remaining ten will be sent to Corfu. Besides this money, I have received several smaller sums from private individuals. I feel the more grateful for these, as I did not ask the individuals for them. I only gave them a very simple account of the school and the mission.

It may gratify our readers to see, in this connection, some extracts from a communication made by the Rev. Mr. Stewart to the Committee in Scotland, relative to his visit at Corfu. It was written under date of June 8, 1844. Mr. Arnold speaks of him as "a beloved brother in the Lord, and an able and faithful preacher of the gospel." "If all the ministers of the 'Free Church of Scotland' preach the same gospel with the same fidelity and feeling, its members will know the truth, and 'be free indeed.'"

"I was much interested in the American school, which is conducted by our excellent countrywoman, Mrs. Dickson, assisted by Miss Waldo, a young American lady, who came to Corfu for this purpose, along with Mr. and Mrs. Arnold, about three months ago. In this school there are some English children, a considerable number of Greeks, and about twenty-six Jewesses, most of whom are supported by our own Ladies' Jewish Association. To these I directed a good deal of my attention, and found that, besides embroidery work, for which they have quite a passion, they are taught the ordinary branches of education, such as reading, writing, &c. Mrs. Dickson employs a master to teach them Italian, who is a Protestant, and with him these Jewesses read the bible in Italian every day, answering the questions which he and Mrs. Dickson put to them remarkably well. I was pleased to see so many able fluently to read the bible, who but a year or eighteen months ago were in utter ignorance even of their alphabet. The New Testament has never yet been given them, and that precaution is still, perhaps, very necessary, as the lower Jews have a great fear of it, and have already withdrawn their children from the school since it was opened. The teachers, however, endeavor to make their instructions bear upon the gospel and Messiah's finished work; and not unfrequently the Jewesses, of their own accord, ask to be allowed to take home their bibles with them, which

contain the New Testament as well as the Old. And who can tell, in searching the scriptures, what the result may be?"

Proposed Female School for Jews.

"Mrs. Dickson intends returning to Scotland on a visit in a week or two, so that she will have an opportunity of entering into her plans in detail with the ladies of the Jewish Association. In the meantime, however, for their information, I shall give you the substance of our conversations. That there is at present a very wide and wonderful opening for usefulness among the Jews, I think I shall be able to convince you before I close this letter. It is certain that scarcely a day passes without applications for admission to her school, which, however, from the smallness of the premises, and the fact that the school is intended for Greeks, they are obliged to refuse. With a certain portion of the Jews, called Sabatos, from their having lately quarrelled with the rabbi, I had a good deal of communication daily, and they assured me, that if a female school, expressly for Jews, was established at Corfu, they were sure it would succeed, for they would do their utmost to bring the Jewesses to it,—although, they added, if we would put a Jewess at the head of it, it would be filled to overflowing. The manner in which they send their children out to Mrs. Dickson's school, shows that a Christian mistress would be no drawback; and Mrs. Dickson strongly recommends, and I must be allowed to add, I think it would be most highly advisable, to establish a female Jewish school at Corfu and send out to it a prudent, pious, well-qualified teacher. The ancient enmity between Jews and Greeks still continues, and, therefore, it is desirable to have a separate school. Mrs. Dickson would devote a part of her time every day to assist the schoolmistress sent out, and to give to the school the *prestige* of her name, which is already most favorably known among the Jews. In that case she would have to be paid somewhat for her time, that the expenses of their own Society might be lightened; or, if it were thought unnecessary to have her assistance regularly, she says she will be delighted to give every direction and assistance in her power to the person sent out; and she feels certain the school would succeed well. I am inclined to agree with Mrs. Dickson, that the sending out of a person from Scotland, expressly for this purpose, would be very useful, as it would excite attention and gratitude, too, amongst the Jews, who are most contemptuously treated by the Greeks. The cost of such a school would be, ac-

cording to Mrs. Dickson's calculation, from £60 to £80 a year, as house rent is very high at Corfu. With this annual expenditure, the Ladies' Association might have at Corfu a most flourishing Jewish female school."

State of the Jews in Corfu.

"Of the probability of the success of a female school, and the consequent propriety of establishing it, you can better judge from what follows respecting the present state of the Jews in Corfu. There are about 3000 Jews in Corfu; about 500 in Zante, and a very large number, indeed, at Ancona, which lies nearly opposite to Corfu. The Jews here are, I have learned from themselves, Sephardim, and there are no Ashkanasim Jews among them. Their rabbi is from Morocco, a clever, cunning man, who is in very truth a Pharisee of the Pharisees. He has been a good deal in London, and speaks English tolerably well, a great stickler for forms, deeply read in the Talmuds, and an enthusiastic admirer of the oral law. He has a very large school taught in the usual slovenly Jewish manner,—all the children bawling out together and making such a noise, that it is impossible for the rabbi (teacher), or any one else, to hear what they say or how they say it. He has a great fear of departing from the olden fashion of teaching, lest by giving new ideas and new facilities for acquiring knowledge to the scholars, they should discard his orthodox views for others more enlightened. The Targums are taught by him to the more advanced class; and so he was employed when I went to visit him. Some of the Jews of Corfu, and particularly one (whose untimely death in January last, Jews and Christians alike deplore,) Dr. Uziglio, wished the system of education given to their children to be improved and enlarged, and Italian, Greek, mathematics, arithmetic, &c., to be taught in addition to the branches already taught by the rabbi, this he positively refused:—they wished the Talmud to be banished from the school, and this also he refused to permit; so, from less to more, it came to the establishment of a new school, in which there are at present about forty or fifty scholars, who are taught in a manner very superior, indeed, to those in the rabbi's school. They were reading Daniel in Hebrew and translating it into Italian, when I first visited the school; and on my second visit, I heard them demonstrating the propositions of Euclid and going through exercises in composition and arithmetic, in a way worthy of one of our first-rate schools. So long as he lived, Dr. Uziglio was the

life and soul of this school. He and a few other Jews, of the wealthier class, combined together to support it; and, by his influence as a medical man, he brought out great numbers to this school, as well as to Mrs. Dickson's. On his death, his brother and the other Jews, who had contributed to the support of this school, resolved to continue it; and though the mass of the poorer Jews side with the rabbi, they have succeeded wonderfully, and there are about forty scholars attending regularly, and making good progress. They are very anxious to obtain some assistance to keep this school a-going, and begged that I would bring it under the notice of our church, in case they should feel at liberty to help them. They have a Jew himself, a good scholar, at the head of the school, and they are most anxious to have English taught in it. They reckon the expense of keeping it up about £200 a year. The schools, both for Greeks and Jews, at Corfu, are free: if school-fees were demanded, no one almost would attend them.

"Mrs. Mackenzie begged me to give a donation from her to this school; and the gratitude which they evinced at receiving it, as a token of her remembrance of them, was very pleasing. Their gratitude, too, on hearing that our church took such an interest in the Jews, was very great, and most of the leading Jews connected with that school not only left their occupations to attend me when I went to their school, but a deputation of their number waited on me at the hotel this morning, before I left, to express the deep gratitude they felt at thinking Christians, living at so great a distance as Scotland, should feel interest in them and should send one of their number to inquire after them."

Recent Intelligence.

CHINA.—*Death of Mrs. Shuck.*—It is again our painful office to record the death of a beloved missionary. Mrs. Henrietta Hall Shuck, wife of the Rev. J. L. Shuck of the China Mission, died at Victoria, Hongkong, on the morning of the 27th of November last, after an illness of a few hours, aged 27. The suddenness of this event, the many and weighty interests that bound her to the domestic and the missionary circles, and her ripe preparation for usefulness at an age when most are beginning to enter on the missionary work, have made this bereavement peculiarly dis-

crossing; but we cannot question the right nor the wisdom of Him who hath done it, nor wish to recall our departed friend from the rewards to which she has been so early welcomed.

Mrs. Shuck was the daughter of the Rev. Addison and Mrs. S. E. Hall, of Killmarnock, Va. She left this country with her husband, who was originally designated to Siam, in the autumn of 1835. Detained at Singapore a few months, they were shortly directed to China, and arrived at Macao in 1836.—A more extended notice of her life and character we hope to be able to furnish in a future number.

Arrival of Dr. and Mrs. Devan.—Doct. and Mrs. Devan arrived at Victoria on the 22d of October, after a boisterous passage of 125 days. Dr. Devan will be associated with Mr. Shuck in his labors, and has commenced the study of the Canton dialect. Attention will be given also, but in a subordinate degree, to medical duties. A Chinese temple has been procured for a dispensary at Kowloon, one of the out-stations, on the main land, about eight miles from Victoria.

ARRACAN.—Sickness of Mr. Abbott.—It appears from a late letter of Mr. Abbott, that his sickness is of a more alarming nature than was intimated in our last Magazine; and the promise of recovery more faint. Will not the friends of missions remember his case in fervent prayer? and will they not also answer the appeal for help, which comes to them as from the sides of the grave?

Mr. Abbott writes Oct. 26,—

The Akyab physician tells me I have the *seeds* of consumption,—forbids me to preach,—and advises a voyage to Singapore. I had a cough throughout the rains, with fearful pulmonary symptoms during the month of August. That *exhausting* process went on till September, when I had a fever; since which I have been a little better. My cough continues, I am sorry to say, and my throat and lungs are so affected I *cannot* preach, if I would. But I must go and meet my assistants at Ong-kyoung on the 20th of December. If I am able to get there in a boat, I

must go. It will then be cold weather, and in the jungles;—and, in fact, here at Sandoway I have always been obliged to preach in the open air, and many times during a great part of the night in a cold, damp, foggy air,—perhaps a wind blowing into my face! I have had a sore throat after such times, but nothing like what I have now. I shall not, I fear, be able to preach to the Karens this season, even if I am able to go to their chapels. Were this *certain*, I should still go and meet the assistants, as preaching is but one item to be attended to at those annual meetings. A few months or weeks will determine my destiny.

I suppose the Board will not now hesitate to send a man to this station to fill my place, *immediately*. I really do not think a word necessary, to influence the Board to such an act. I may live some time, but fear I shall be worthless, if I do. If this pulmonary affection *goes on*, what *can* I do, even if I live some time? And to leave the 3000 baptized—and the thirty native preachers—and the two ordained pastors here, as sheep in the wilderness, oh how utterly vain to attempt to express the emotions of my soul! No, never! can any finite being know—never! Will the Board send a Karen missionary to Sandoway? That I may know what to tell the people, admitting I live to get an answer, I wish the Secretary to write me *over-land* on the reception of this, and if I am then alive, I shall wish to write to the missionary who will come here, so that the letter may reach him before he leaves Boston.

Now the weather is mild, I am gaining strength; and some of the fearful symptoms are disappearing. I am very comfortable, and only want that “perfect assurance,” to be happy and resigned. I hope, and trust, and confide in Jesus, but sometimes have *doubts*; otherwise, all is well.

On the 12th of August we consigned to the grave a son fifteen months old,—a hale, happy, beautiful boy,—just the one we did *not* expect was going to die! Removed from our bosoms to the bosom of God! How consoling! and we have nothing to say. Oh how *sweet* is *submission*!

☞ Receipts reported in this

Magazine,	\$6447,70
Corresponding month last year,	5388,73
Increase,	\$1058,97

ANNUAL MEETING OF THE BOARD.

The thirty-first annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the First Baptist church, Providence, R. I., on Wednesday, April 30th, at 10 o'clock, A. M. The Rev. GEORGE B. IDE, of Philadelphia, is expected to preach the annual discourse before the Board; in case of his failure, the Rev. GEORGE W. EATON, D. D., of Hamilton, N. Y.

BARON STOW, *Rec. Sec'y.*

Boston, Feb. 12, 1845.

✍ Editors of Baptist papers are respectfully requested to copy the above.

Donations,			
FROM FEB. 1 TO MARCH 1, 1845.			
<i>Canada.</i>			
Eaton, Bap. ch., per Enos Alger,	12,00		
<i>Maine.</i>			
Saco, Bap. ch. and soc., per Rev. Alfred Colburn, as follows:			
Quarterly collection	25,10		
Juvenile Sewing Circle	8,90		
	34,00		
Bowdoinham For. Miss. Soc. W. R. Prescott tr., as follows:			
East Winthrop Bap. Fem. Benev. Soc.	4,76		
Readfield, Rev. Isaac Case, for Karen Miss.,	5,00		
Monmouth, 1st Bap. ch.	4,00		
Wayne, Bap. ch.	12,00		
	25,76		
Kennebec Association, Gilbert Pullen tr., per U. L. Pettin-gill, as follows:			
Cornville, Bap. ch.	14,50		
Waterville, do. do.	4,50		
Bloomfield, do. do., as follows:			
Male members	16,00		
Female do.	17,00		
	33,00		
Augusta, 1st Bap. ch.	10,67		
	62,67		
Buxton, Bap. ch. and cong.	12,00		
Levi Pratt	1,00		
Richmond, Bap. ch. and cong.	3,75		
Fayette, do. do. do.	9,25		
Rev. F. Merriam, in part of pastors' sub.,	13,00		
Hallowell, — Smith	3,00		
Pittston and Gardiner, Bap. ch. and cong.	2,75		
Vassalboro', do. do. do.	7,17		
Woolwich, do. do. do.	15,02		
Waldoboro', do. do. do.	27,20		
Nobleboro', 1st do. do. do.	8,10		
do., 2d do. do. do.	108,52		
do., 3d do. do. do.	2,70		
Daniel Day	25,00		
Jefferson, 1st Bap. ch. and cong.	27,04		
do., 2d do. do. do.	2,75		
Whitefield, 1st do. do. do.	1,87		
do., 2d do. do. do.	20,46		
Newcastle and Alna, Bap. ch. and cong.	15,12		
B. W. Plummer	25,00		
Supplying a pulpit in Wal-doboro'	28,00		
per Rev. Joseph Wilson, agent of the Board,	358,70		
Richmond, E. M. Avery	1,00		
Bloomfield, Rev. Charles Mil-ler, per Abner Coburn,	10,00		
	492,13		
<i>New Hampshire.</i>			
Exeter, Bap. ch. and cong.	25,30		
Somersworth, do. do. do.	16,00		
per Rev. Joseph Wilson, agent of the Board,	41,30		
Dublin Baptist Association, Levi Willard tr., as follows:			
for tracts,	1,00		
" Indian Miss.,	,50		
" general purposes,	85,08		
	86,58		
	127,88		
<i>Vermont.</i>			
Fairhaven, Miss. Sally Whitlock, per Rev. S. C. Dillaway,	5,00		
Shaftsbury, 3d Bap. ch., as fol-lows:			
N. H. Bottum	25,00		
Treasurer of the ch.	25,00		
	50,00		
Jamaica, Bap. ch., Rev. N. Cud-worth pastor, as follows:			

Mon. con.	5,00	
Subscriptions	5,00	
	—	10,00
		65,00

Massachusetts.

Lynn, Jonathan Bacheller, for German Mission,	500,00	
Chelsea, Edward Harper	25,00	
Boston, Charles St. Bap. ch., as follows:		
Mon. con. for Feb., per Rev. Dr. Sharp,	6,76	
Rev. S. Peck	25,00	
A member	100,00	
	—	131,76

do., Federal St. Bap. ch., as follows:		
Mon. con. for Feb., per Elijah Mears,	6,66	
Infant Sab. school, per Mrs. Newcomb,	6,43	
Mrs. M. D. Baldwin and others, for support of a native Karen preacher, per William Reynolds,	100,00	
	—	112,09

do., Harvard St. Bap. ch., mon. con., per J. Putnam,	21,50	
do., Bowdoin Square Bap. Board of Benevolent Operations, S. G. Bowdlear tr., per W. A. Bowdlear, mon. con. for Feb.,	80,00	
do., Baldwin Place, two ladies, per Rev. Baron Stow,	15,00	
Somerset, as follows:		
Rev. B. C. Grafton	1,00	
Mrs. Frances Grafton	1,00	
	—	2,00

Cambridge, Mrs. Prudence Farwell, for support of a native Karen preacher, to balance her subscription of \$400, per Rev. E. Thresher,	250,00	
West Cambridge, per Rev. T. C. Tingley,—		
Bap. ch. and soc., in part of sub.,	6,50	
Bap. Sab. school, for Burman school,	14,05	
	—	20,55
Brookline, Bap. ch., for Burman bible, per Rev. Mr. Shailer,	17,00	
	—	1174,90

Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr., as follows:		
Providence, 1st Bap. ch. and soc., mon. con. for February,	44,49	
do., do. do. do. do., annual sub. in part for 1844, per Josiah Crocker,	50,25	
do., Mrs. Thompson	5,00	
Bristol, Bap. ch. and soc., mon. con., per Rev. J. N. Sikes,	25,00	
	—	124,74
Newport, 2d Bap. ch., ladies, for China Mission, towards expense of a colporteur, per Rev. H. Seaver,	5,00	

Wickford, 1st Bap. ch.	2,75	
Warren, Bap. Sab. school, A. M. Gammell superintendent, for support of a Karen youth,	20,00	
	—	152,49

Connecticut.

Stonington, Mr. and Mrs. Asa Miner, for Karen Mission,	10,00	
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New York.

Lockport, Bap. ch., mon. con., Rev. S. B. Webster pastor, per W. S. Damrell,	9,08	
Champlain Baptist Convention, Rev. W. J. Cutting tr., as follows:		
for China Mission,	6,86	
" Burman do.,	29,00	
" general purposes,	64,14	
	—	100,00

Williamsburg, Bap. Sab. School Miss. Soc., for support of a boy in Mrs. Haswell's school, to be named Alanson P. Mason, per Rev. A. P. Mason,	25,00	
Dutchess Co., a lady, a breast-pin, per Rev. Silas Bailey.		
Friendship, Fem. Miss. Soc., a string of gold beads, per do. do.		
Adams Village, mon. con., per Rev. Abner Webb,	1,00	
Chenango Association, D. W. Randall tr., as follows:		
Sundry sources	26,37	
Interest on Mr. Spence's bequest	21,00	
Norwich village, Bap. ch. and soc.	84,85	
Central Green, Bap. ch. and soc.	7,16	
McDonough, Bap. ch. and soc.	8,75	
Oxford and Green, Bap. ch. and soc.	10,30	
Coventry, Bap. ch. and soc.	12,00	
Smithfield, 2d Bap. ch. and soc.	4,50	
Triangle, Bap. ch. and soc.	1,50	
Oxford, Bap. ch. and soc.	10,67	
Picker, Bap. ch. and soc.	11,10	
William Curtis	1,00	
G. Winton	,50	
Rev. A. Gray	,50	
E. Roberts	1,00	
Rev. C. Darby	2,00	
Levi Farr	5,00	
S. Miller	,25	
Col. at semi-annual meeting	11,01	
Sherburne village, Bap. ch.	11,00	
	—	230,46

Franklin Association, Wm. Stilson tr., as follows:		
Franklin, Bap. ch. and soc.	8,37	
Millford, 1st Bap. ch. and soc.	6,00	
West Merideth, Bap. ch. and soc.	30,41	

N. Stilson	10,00
Mrs. N. Stilson	10,00
J. Bostwick	4,00
Col. after sermon	13,62
	<hr/> 82,40
Rev. Caleb Wright, per	
A. Slocum,	6,48
Charles Burchard	2,00
Abby Maginnis	,05
Hamilton, students in In-	
stitution	1,00
Utica, members of Fem.	
Seminary, for a scholar-	
ship in Rev. C. Ben-	
nett's school, per Miss	
Cynthia Sheldon,	30,00
Clinton, Bap. ch. and soc.,	
as follows:	
Sundry members	2,00
Sewing Society	3,00
Mrs. H. Higby	10,00
per Bennett, Back-	
us & Hawley,	15,00
Binghampton, Bap. ch. and	
soc.	10,00
McLean, sundry individ-	
uals	3,77
Otsego Association, C.	
Walker tr., as follows:	
Sundry sources	45,57
North Burlington,	
Bap. ch. and soc.	28,67
Burlington, 2d	
Bap. ch. and soc.	3,69
Butternuts, Bap.	
ch. and soc.	10,00
Edmeston, Bap.	
ch. and soc.	3,25
Exeter, Bap. ch.	
and soc.	4,00
Hartwick, Bap. ch.	
and soc.	25,00
New Lisbon, Bap.	
ch. and soc.	17,25
Warren, Bap. ch.	
and soc.	10,00
Rev. Mr. Huff	2,50
Col. at semi-an-	
nual meeting	11,75
	<hr/> 161,68
Oneida Association, E.	
Palmer tr., as follows:	
Whitesboro', Bap. ch.	
and soc.,	73,96
Auriesville, Bap.	
ch. and soc.	9,50
Trenton, 1st Bap.	
ch. and soc.	4,36
do. Falls, do. do. do.	5,00
Utica, Broad St.	
Bap. ch. and soc.	47,00
do., State St. Bap.	
ch. and soc.	22,50
Westmoreland, 2d	
Bap. ch. and soc.	16,86
Augusta, Bap. ch.	
and soc.,	6,86
Waterville, Bap.	
ch. and soc.	13,00
Vernon, do. do. do.	21,32
Rome, do. do. do.	16,09
Bridgewater, Bap.	
ch. and soc.	5,53
Corseville, Bap.	
ch. and soc.	27,00
Charles Babcock	25,00
Col. at semi-an-	

nual meeting	8,70
Extra collections	100,00
	<hr/> 402,68
Onondaga Association, M.	
Gilbert tr., as follows:	
Sundry sources	12,00
Manlius, Bap. ch.	
and soc.	47,62
Fayetteville, Bap.	
ch. and soc.	25,00
H. Edwards, to	
support a Karen	
preacher under	
the care of Rev.	
C. Bennett,	20,00
Pompey Hill, Bap.	
ch. and soc.	3,00
Onondaga, 1st Bap.	
ch. and soc.	5,00
do., 2d do. do. do.	4,47
Fabius, do. do. do.	50,81
Syracuse, Bap. ch.	
and soc.	163,22
Manlius and Sul-	
livan, do. do. do.	3,50
Canton, do. do. do.	7,00
do., — Hill	5,00
Marcellus, Bap.	
ch. and soc.	18,68
Tully, do. do. do.	8,00
Elbridge, Bap. ch.	
and soc.	65,61
Col. at semi-an-	
nual meeting	5,54
	<hr/> 444,46
Cortland Association, J.	
Clapp tr., as follows:	
Sempronius, 2d Bap. ch.	
and soc.	20,25
Lansing and Gro-	
ton, Bap. ch. and	
soc.	33,55
Groton, do. do. do.	46,34
Mc Grawsville,	
Bap. ch. and soc.	11,75
Scott, do. do. do.	27,70
Marathon, Bap. ch.	
and soc.	4,96
Milan, individuals	1,25
Fabius and Trux-	
ton, Bap. ch. and	
soc.	15,50
Summer Hill, Bap.	
ch. and soc.	2,33
Truxton, Bap. ch.	
and soc.	31,00
Homer, Bap. ch.	
and soc.	110,06
Cortlandville, Bap.	
ch. and soc.	26,29
Freetown, Bap.	
ch. and soc.	2,00
Col. at semi-an-	
nual meeting	3,80
Rev. Alfred Ben-	
nett	100,00
	<hr/> 436,78
Cayuga Association, A.	
Case tr., as follows:	
Auburn, Bap. ch. and	
soc.	52,72
Cato, do. do. do.	16,00
Sennett, do. do. do.	14,00
Jordan, do. do. do.	34,13
Scipio, do. do. do.	27,20
Venice and Scipio,	
Bap. ch. and soc.	27,33

Port Byron, Bap. ch. and soc.	4,02
Spring Port, Bap. ch. and soc.	5,00
Victory, Bap. ch. and soc.	4,75
Fleming, Bap. ch. and soc.	13,81
Philip A. Monroe	5,00
A. G. Lyon	,25
Eliza H. Johnson	,50
Col. at semi-annual meeting	8,44
	— 213,15
Ontario Assoc., Thomas Ottley tr., as follows :	
Gorham, Bap. ch. and soc., towards support of Mr. Wade,	18,00
Phelps, 2d Bap. ch. and soc., for support of do. do.,	4,35
Benton, Bap. ch. and soc.	11,20
Phelps, 1st Bap. ch. and soc.	11,75
do., 3d do. do. do.	6,78
Geneva, 1st Bap. ch. and soc.	20,00
Bethel, Bap. ch. and soc.	18,89
Manchester, Bap. ch. and soc.	31,10
Junius and Tyre, Bap. ch. and soc.	1,94
Canandaigua, 1st Bap. ch. and soc.	2,05
Seneca Falls, Bap. ch. and soc.	7,23
Waterloo, Bap. ch. and soc.	4,00
Middlesex, Bap. ch. and soc.	17,85
Vienna, do. do. do.	33,32
Col. at semi-annual meeting	12,48
	— 200,94
per Rev. Alfred Bennett, agent of the Board,	— 2240,84
New York city, Stanton St. Juv. Miss. Soc. of Sab. school, per James Cowan, as follows :	
for China Mission, to be expended by Dr. Devan,	12,00
"Karen schools, to be expended by Mrs. Vinton,	12,00
	— 24,00
St. Lawrence Bap. Miss. Convention, per J. C. Lewis,	5,00
	— 2404,92
Pennsylvania.	
Canton, Bap. ch. and soc., per James R. Burdick,	2,00
Slateford, Samuel Taylor	25,00
	— 27,00

Maryland.

Baltimore city, as follows :
 Foreign and Domestic Miss. Soc. of 1st Bap. ch. and soc., per John Lewis, (\$226 of which was subscribed at the Mass Meeting in 1843, which

was attended by the Rev. E. Kincaid,)	253,00
James Wilson	100,00
Robert F. Brown	50,00
N. Clark	50,00
O. Kellogg	50,00
Thomas Wilson	50,00
Miss M. C. Wilson	10,00
F. Wilson	30,00
A female friend, per J. Wilson,	5,00
Received through the Post-Office, do. do.,	1,00
Thomas W. Locke	5,00
G. R. Dodge	5,00
	— 356,00
D. Chase	10,00
A. A. Chapman	10,00
A. D. Kelly, Jr.	10,00
L. P. Bayne	10,00
A friend	10,00
do. do.	10,00
S. Scribner	10,00
Sharp St. ch., mon. con.,	20,11
Mrs. Wm. Wilson	5,00
E. Levering	2,00
John G. Rous	5,00
A friend	5,00
A. U. Poulson	5,00
J. Mason	2,00
W. W. Lawrason	5,00
F. A. Levering	2,00
A friend	1,00
do. do.	,50
Mrs. Clark	,50
Miss Helen Chase	5,00
R. Donnelly	1,00
Mrs. Sanks	2,00
G. Austin	5,00
John Healmy	5,00
A member of 1st ch.	10,00
C. M. Keeper	10,00
George W. Norris	10,00
R. R. Kirkland	5,00
Sundry friends, per G. W. Norris,	11,43
	— 187,54
Calvert St. ch., as follows :	
William Crane	150,00
Two friends	20,00
Contribution	8,71
John W. Ball	10,00
Catharine Slee	3,00
A. Fuller Crane	5,00
	— 196,71
Madison St. church, mon. con.,	7,06
A. Butcher	5,00
High St. ch., mon. con.,	12,18
Sundry friends, per Mrs. Ann B. Moody,	6,22
A friend	,29
	— 30,75
	— 1024,00
District of Columbia.	
Washington, as follows :	
Rev. O. B. Brown	10,00
Mrs. O. B. Brown	5,00
A friend	3,00
do. do.	1,00
R. J. Powell	1,50
	— 20,50
do., E. St. Bap. ch. and cong., as follows :	
Juvenile Miss. Assoc.,	16,59

Mon. con., per A. Rothwell,	34 55
John McCutchen	10,00
James McCutchen	10,00
Margaret McCutchen	5,00
Rev. G. W. Samson and wife	5,00
A. Rothwell	10,00
George Hood	10,00
R. P. Anderson	10,00
Mrs. R. P. Anderson	5,00
Mrs. Radcliffe	2,00
Miss Radcliffe	1,00
Mrs. Dewees	4,00
Miss Quincy	1,50
	<u>124,64</u>

do., 1st colored Bap. ch. and soc., for African Mission,	5,00
Alexandria, John Withers	100,00
	<u>250,14</u>

Virginia.

Virginia Bap. For. Miss. Soc., A. G. Wortham tr., as follows :	
for Burman Mission,	26,00
" African do.,	1,50
" general purposes,	104,81
	<u>132,31</u>

Norfolk, Cumberland St. Bap. ch. and soc., per Rev. E. G. Robinson, as follows :	
Mon. con.	114,00
Sabbath school	36,00
	<u>150,00</u>
	<u>232,31</u>

South Carolina.

Camden, Mrs. H. H. Clark, per Rev. Wm. Heath,	4,00
Newberry Court House, Rev. Y. J. Harrington	16,00
	<u>20,00</u>

Mississippi.

Rehoboth, Bap. ch. and soc.	7,53
Pleasant Grove, do. do. do.	9,25
Providence, do. do. do.	3,75
Yellow Bush Association	24,25
Sundry individuals	51,80
	<u>96,58</u>

Kentucky.

Louisville, 1st Bap. ch. and soc., mon. con., for China Mission,	7,70
do., do. do. do. do., collection,	8,52
do., 2d do. do. do., for support of Myat Kyau, an ordained Karen preacher, in part,	50,00
do., colored Bap. ch. and soc., as follows :	
Mon. con., for African Mission,	34,61
Col., for do. do.,	4,25
Fem. Miss. Soc., for do. do.,	7,16
	<u>46,02</u>
per Rev. E. Kincaid,	<u>112,24</u>
Georgetown, Bap. ch. and soc., mon. con., for China Mission, per Rev. Dr. Malcom,	22,65
	<u>134,89</u>

Ohio.

Rocky River Association, Benjamin Rouse tr., as follows :	
Columbia, Baptist ch. and soc.	10,26
Euclid, do. do. do.	20,53
Medina, do. do. do.	1,55
Milton, do. do. do.	3,36
Royalton, do. do. do.	8,68
Strongsville, do. do. do.	7,76
Brecksville, do. do. do.	1,98
Cleveland, 1st Bap. ch. and soc.	52,50
	<u>106,62</u>

Indiana.

New Albany, 2d Bap. ch. and soc., per Rev. E. Kincaid,	2,55
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Illinois.

Alton city, Fem. Karen Miss. Soc., Mrs. Marsh tr.,	13,00
do. do., Mrs. B. E. Vinal, half yearly sub., for Karen preacher,	15,00
Upper Alton, Fem. Karen Miss. Soc., Mrs. W. Leverett tr.,	9,60
do. do., Juv. Miss. Soc., W. W. Freeman tr.,	1,69
	<u>39,29</u>

Michigan.

Michigan Baptist State Convention, N. C. Smith tr., per Marvin Allen,	25,00
	<u>\$6447,70</u>

BOXES OF CLOTHING, &c.,

From Feb. 17 to March 7, 1845.

Mass., Charlestown, Miss Whiting, for Miss M. Vinton, one package, sundries,	3,00
do., Boston, per Miss M. C. Smith, for Mrs. Day and Mrs. Van Husen, one box, stationery, &c.	10,00
do., Lowell, one box, sundries, marked Miss J. Kelly.—No advice.	
Conn., New London, Mrs. H. E. Thompson, for Indian Missions, one box, medicines,	86,00
N. Y., Cortlandville, per Rev. S. Bailey, for Rev. F. Mason, one package, clothing.	
do., New York city, Fem. Benev. Soc. of 1st Bap. ch., per Dr. Cone, for Rev. J. Meeker, one box, clothing, &c.,	120,00
do., do. do., Juv. Miss. Soc. of Sunday school attached to Stanton St. ch., per James Cowan, for Miss C. H. Vinton, one dozen of penknives,	4,00
Penn., Pittsburg, Dr. B. L. Fahnestock, for Rev. I. J. Roberts, one box, medicines,	32,00
Michigan, Brooklyn, Jackson Co., Fem. Benev. Soc., per R. E. Smith, tr., for Rev. L. Slater, one box, clothing, &c.,	26,42
do., do., do., Juv. Benev. Soc., for do., in same box, sundries,	6,00
	<u>32,42</u>

H. LINCOLN, Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

MAY, 1845.

NO. 5.

American Baptist Board of Foreign Missions.

ARCAN.

JOURNAL OF MR. ABBOTT.

Magezzin — Desolations by cholera — Baptisms.

It is seldom that a few brief extracts from a missionary's journal embody more of thrilling interest than we now present from Mr. Abbott's of 1843-4. It is the "great power of God," doing his pleasure, both in judgment and in mercy.

Dec. 12, 1843. Arrived at Magezzin to-day, four days from Sandoway. A new chapel has been erected on the sea-shore, about four hours walk from the old village. Many houses in sight are falling to decay, which gives the place a desolate appearance. During the prevalence of the cholera, many of the inhabitants died, most of whom were heads of families. Others returned to Burmah. Only twenty families were left. Of the twenty-five families who emigrated from Burmah, only six remain. This is not a good location for a large village, and I anticipate another removal before a permanent settlement is made.

In the evening preached to the people from the words, "In the world ye shall have tribulation,—but be of good cheer." Nearly every individual is mourning the loss of friends.

13. Preaching in the morning, and a church meeting having reference to partaking of the supper of the Lord, in the evening. I preached from the words of Paul,—“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice,” &c. Several old men sat on the floor near my feet, and gazed up into my face,—their countenances in-

dicating the intensity of their feelings. On such occasions it is a delightful work to preach the glorious gospel of the blessed God.

In the afternoon applicants for baptism were heard. Most of them have been Christians two and three years. They emigrated from Burmah a few months since, and have delayed making application for baptism to the present time. I preferred that the pastor should baptize them, but he insisted on my performing the ordinance. Seventy-five were received, and I baptized them towards evening: after which I assisted the pastor in administering the Lord's supper. Nearly a hundred were present. Myat Kyau has baptized eleven, who have united with this church. Two of the baptized, and thirty-one who had not been baptized, died of cholera. Myat Kyau, since his ordination, has baptized eighty-four. My expectations regarding him have not been disappointed.

The Magezzin church numbers 177 members. They live scattered about in small villages, and require the constant watch-care of a faithful pastor. A number of small villages, from which but few individuals have embraced the gospel, lie near, and require to be instructed in the truths of the gospel. Myat Kyau has a large field of labor before him, and he enters into the work with delight, and like a man in earnest.

Ongkyoung—Great mortality.

18. Spent four days with the Magezzin church very agreeably, and, I trust, not without profit to the people. Left them on the 16th, and hoping for a favoring breeze, expected to reach this place (Ongkyoung) the same day. But, what is quite unusual for this sea-

son of the year, the wind came from the south-east,—directly in our faces,—accompanied with rain, and threatened to drive us out to sea. Not a very delightful prospect in a small boat. We made for the mouth of the nearest creek, and after much ado came to land, and found a harbor, where we remained twenty-four hours;—not a human habitation any where in the vicinity. Yesterday the wind abated, and we came on, but did not reach this place till 9 o'clock this morning. The first house that I came to on entering the new village was that of Tway Póh, the pastor. He has in this instance shown his good sense, and given indications of a desire and capacity for social improvement. Perhaps a man's house and garden, (his amount of wealth being considered,) is not an unfair test of his relative position in the scale of civilization. The next building was the chapel, large and commodious,—all that I could wish, or the wants of the people demand. I looked out through the village, and its desolate appearance filled me with sorrow, as it called to my mind that desolating scourge that swept through the place a few months since with such destructive fatality. Of the 140 families that emigrated, only twenty remain. I struck the gong and called the people together, and preached a funeral sermon for 120 souls. Towards evening walked around and visited each family,—in nearly every one of which are some ill, either of fever, or measles, or of some of the many diseases to which Karens are subject, which have no English name. One family of fifteen persons, consisting of the grandfather and his descendants, were every individual prostrated with fever. Their harvest has remained unreaped, and been destroyed by wild beasts. The old man related to me the tale of his sufferings with big tears. Many of the people are disheartened, and, not without good reason, wish to leave the place.

Native assistants, and readers.

Two months ago I sent a circular to all the assistants to meet me at Ongkyoung on an appointed day. They had all arrived but two, when I reached the place. I preached to them this morning from the words of Paul to the pastors of Ephesus,—"Take heed, therefore, unto yourselves and unto all the flock over the which the Holy Ghost hath made you overseers." Endeavored to impress upon their minds

a sense of the important relations they sustain to the people under their charge, and of their responsibilities as shepherds. Oh that they may be sanctified for their high calling, and strengthened with might to endure trials as good soldiers of Jesus Christ.

Sixteen assistants are publicly recognized and employed by the mission. The two pastors and two assistants live in this province; the others in Burmah. Each of them has under his care, a large congregation of Christians, and is, indeed, a pastor unordained. Although employed by the mission, they do not, on an average, receive over half the amount from the mission requisite for their support. Some of them receive nothing, but are supported entirely by their people. The Karens are a liberal, hospitable people, and in their poverty and oppression can do something for the support of their teachers. Several hundred rupees are annually contributed.

In addition to the assistants, there are several men appointed to destitute villages, whom we call "readers." They conduct public worship, read, pray, and exhort the people. They live in the villages where they are appointed,—are chosen and approved by the assistants in council,—and receive no support from the mission except when they spend all their time as school teachers. But few of them, however, are yet prepared for that work,—one of the most important departments of the mission,—to prosecute which effectually, well-trained men are demanded.

The sorrow of Judas—Ongkyoung church, and its pastor—344 baptized.

Among the assistants there has been a case of defection, very melancholy in its results. A young man two years ago was approved as an assistant. He maintained an unspotted character for a year, and gave promise of usefulness. A year ago his wife died. A few months after that event, he was guilty of lewdness with the sister of his deceased wife; and was suspended and dismissed from the service of the mission. Still he maintained, in other respects, a fair Christian profession for a while, and the other assistants had hopes of his final restoration.

But a few months since, he fell into the same sin again. The girl's mother became aware of the fact, and reproached him in severe and bitter language. He appeared sad and melan-

choly. Five days afterwards, an assistant went to his village to preach. At the evening meeting the transgressor was missing. Search was made, and he was found dead in a field. "He went out and hanged himself." His friends then recollected that he had said within a few days previous to his death, that "his reputation and character were forever gone;" that "he could never again become like the other assistants,"—and this sense of shame drove him to the commission of the fatal deed. But satanic cunning has in this case overleaped itself. That event is as a flaming beacon, of which the other assistants, I trust, will not soon lose sight. God be merciful, and save them from the wiles of the adversary!

In the morning had a church meeting. Cases of difficulty between brethren, not serious, had occurred, which required adjudication;—such as, a man's buffaloes had broken into his neighbor's field and destroyed his crops,—and the consequence was, sharp words between brethren, and sin, and repentance, and confession. There were no cases of immoral conduct, and the people live in peace. The remainder of the day was spent in prayer and self-examination preparatory to partaking of the symbols of the Savior's death. At evening 150 assembled at the table of the Lord. With what solemn and intense joy does the disciple of Christ think of those endearing words,—*"Do this in remembrance of me!"* Yes, precious Savior! We remember thy sufferings and death,—thy bleeding mercy,—thy dying love,—thy atoning blood!

A few months ago this church numbered 165. Forty-three have died, leaving 122.

What desolation death has made in some of these families! An old man comes to me, and, sitting down before me on the floor, (with downcast eyes, to conceal tears,) begins to tell of his afflictions. Six months ago he had a wife and six grown up children around him,—all are dead, and he left,—a poor old feeble man! A little crying infant, eight months old, is pointed out to me,—the relict of a large family. Parents, elder brothers and sisters, six months ago all in health,—now all gone but the infant!

Tway Pôh soon after his ordination visited Great Plains, a large Christian village several days distant to the south. He spent several days with the people there, and during that and

a subsequent visit baptized ninety-seven.

At Buffalo, where I baptized seventy-six two years ago, he baptized thirty. Besides these, he has baptized at various times, from Burmah, 102, and in his own village 115; in all 344 during the year. He has seen sad days among his own villagers. How melancholy must have been those days when he followed 120 to the grave in quick succession. He has won the affection and confidence of all who know him.

Church of Great Plains—Baptisms—Permanent settlements.

23. Arrived at Great Plains in three days from Ongkyoung, although it is four days by land.

24. Sunday. After preaching, a church meeting. At sunset the Ongkyoung pastor baptized ten, and in the evening assisted in administering the communion. This church numbers 184. Several have arrived from Burmah during the year. Two have died, and two have fallen away. An assistant and a reader are stationed here.

This is a large church and people. They have a large chapel on the seabeach, back of which is an extensive and beautiful plain, well cultivated, where the village is built. The place has hitherto been healthy. It escaped that dreadful scourge which passed through Ongkyoung a few months since; and, with the blessing of Almighty God, there is a prospect of permanency. If the plan of building up Karen churches and villages under the English government, which we are pursuing, be of God, it *will* succeed. But the experiment at Ongkyoung has taught us that our most sanguine hopes are liable to be blasted in a day. I have no hope of seeing the Karen Christians settled permanently in large villages, except they have buffaloes and plough the soil to raise their rice, instead of cutting new fields yearly. In the latter case, but few families can locate in one place, and it is quite certain that these families will remove from place to place once in two or three years. A *very few* may remain for some years in one place; but, so far as my experience goes, it is not certain that a village will be found next year where it is this. A dozen families, with buffaloes, will form a central position, where the pastor will reside, and where will be erected the chapel, and school-house, and the house of the missionary. Such a village has Great

Plains become, and Ongkyoung also; and others are forming.

30. Ongkyoung. In returning from Great Plains, the boatmen rowed from village to village during the night, which gave me all of the day and evening to spend in the small villages.

A few deaths have occurred since I was here. The hand of affliction is heavy upon them, and many are wishing to leave the place. It is wholly owing to the influence of the pastor, and two or three other stable men, that they do not scatter to the four winds.

In this church there is one of those "widows indeed," of whom Paul gives directions to Timothy. She formerly lived in Burmah, and by her zeal won a reputation which threatened to involve her in serious consequences. The Burmans called her the "woman preacher," and she was marked as one on whom the government could wreak its vengeance. She very wisely fled to this province, and has at Ongkyoung found open houses and open hearts. Should a stranger pass through the place on Saturdays at about 1 o'clock, P. M., he would hear the sound of a gong; and should he proceed to the place of worship, he would see the "widow" sitting on the floor surrounded by a group of women and children; and could he understand her language, he would hear from the widow's lips the truths of the gospel. And should the stranger go to the sick room, there he would see the widow administering the consolations of religion to the suffering and dying. She has no kindred, and lives on the charity of God's people. I bid her God speed with a hearty good will.

Baptisms at Baume—Magezzin church—Mission of Myat Kyau.

Arrived at Baume chapel two days ago. The Christians came flocking in from the little villages yesterday and to-day. Baptized eleven this morning in our little Jordan, which has so often witnessed the baptismal vows of Karen converts.

Twelve have died during the year, among whom was Shway Bay, their assistant. The present number is 114. They live scattered about among the hills in small villages, so that it is impossible to collect a large number of children into a day school. An assistant and reader are stationed here. But few individuals have come over from Burmah this year to meet me

here. I have discouraged the idea of their coming in large companies.

Jan. 7. Sabbath. Spent yesterday and to-day with the Christians at Magezzin; have this evening given them my parting counsel, and am now ready to start for Sandoway.

Myat Kyau is going into Burmah. The Christians have been calling him from a great many villages, especially from the vicinity (Pantanau district) that I visited in 1837. The converts in that district have not been molested for many months. The Burmese officers frequently go into their assemblies on the Sabbath,—look on, and say nothing,—a calm which to me is rather threatening.

I took Myat Kyau away into the jungle, and sat down with him on a large stone, and gave him my last words of advice. He will, probably, be absent several months, and a great number will apply for baptism. I have confidence in his discretion and judgment; he has received the best instruction I am capable of giving him, reiterated and enforced;—has seen my manner of procedure for years,—and although he may be more liable to err than I, will be less liable to be deceived; for he is a Karen, can go from house to house, and can ascertain the character of individuals to better advantage than any foreign missionary can. I shall follow him with my unceasing anxieties and fervent prayers. Could I make my voice heard through the American churches this evening, I would say, pray for us!—pray for these pastors,—pray for the native preachers,—pray for these churches,—pray for the people of God in Burmah groaning in bondage,—pray that a day of salvation and deliverance may dawn,—pray—pray—PRAY!

Schools—Return to Sandoway.

I have long seen the importance of establishing day schools in all the large Christian villages. It is impossible to collect a fractional part of the children into boarding-schools; and were it practicable, I would not deem it advisable; as, in my opinion, the plan of day schools well carried out, is better adapted to the end contemplated. My object in boarding-schools has been to instruct assistants and school teachers.

There are three day schools in operation this season; one at Great Plains, one at Ongkyoung, and one at Magezzin; taught by competent teachers. There are other schools also, of six, or

eight, or a dozen children each, among the small villages, conducted by men who will not do much more than teach the children to read and write.—I regard schools as one of our most efficient instrumentalities.

14. Sandoway. Arrived at home. My family had arrived from Akyab some time previous. The loving kindness of the Lord has followed us, and his mercy endureth forever.

Excursion to the out-stations—Additional baptisms.

Feb. 23. Returned yesterday after an absence of a month. Went in company with Capt. Phayre in a government vessel. He put me on shore at Ongkyoung, where I remained six or eight days, administering medicine to the sick. Went over the country to Baumeé chapel. The Christians in the villages near, on the Burman side, having heard of my arrival there, came flocking over; a hundred or more, men and women. Held meetings several days there, and the Ongkyoung pastor baptized thirty-seven. Came down Baumeé river, stopped at Magezin several days, and baptized eleven. Capt. Phayre came along from the south; I accompanied him to Goa, and he gave me his vessel to return to Sandoway, he returning by land.

Letter of Myat Kyau—Reflections on the death of Mr. Comstock.

April 25. Received the following letter from Myat Kyau.

"Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost.

"I, Myat Kyau and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy. Oh teacher! we think of what the teacher told us, that if we always set God before us, He will open our way and sustain us.

"Moreover, we went to Bassein city, and we there met a Beringee teacher (a Roman Catholic priest), and he talked to us, and said, 'What you are doing, is not proper.' And we asked, 'Why is it not proper?' And he said, 'Why do you not baptize all, old men, and children, and infants?' And we answered and said, 'Not so. The Lord Jesus Christ has said, that whosoever does not repent cannot enter the kingdom of God.' And that Beringee man disputed with us all day. Oh

teacher! that we may be able to dispute, pray for us."

A rather laconic letter, but full of good news. Myat Kyau was absent on that tour four months. He went to the Irrawaddy to the north of Rangoon, spending several days and baptizing in each Christian village. He was not molested in the least. And since his return, I have heard of no persecution following his labors. That great multitude baptized, are like sheep in the wilderness; but the eye of the Great Shepherd of Israel never slumbereth!

May 3. Have just heard of the death of br. Comstock. We saw him here in Sandoway a few weeks since in good health, and full of hope respecting the success of his ministrations, and the triumphs of the gospel at Ramree. And, certainly, the signs of the times there were full of promise.

Although but few had been admitted to baptism, a great number in Ramree and the neighboring villages, and on the island of Cheduba, manifested an attachment to the truths of the gospel, and gave evidences of a change of heart. All opposition was silenced, and the knowledge of the Lord was increasing through the untiring labors of br. Comstock, and a general impression seemed to prevail among the people that the triumph of this new religion was certain and at hand. We were all hoping that a day of salvation was about to dawn upon Ramree.

Br. Comstock is dead! and who will come and take his place? Who will come over into Macedonia and help us? God of mercy! we put our trust in Thee! May Thy word, which hath been published at Ramree, not return to Thee void! May a people be redeemed there to serve Thee, and honor Thy name, and observe and perpetuate the institutions of our Lord and Savior.

School for native preachers.

June 10. My time is entirely devoted to my boarding-school,—the two pastors,—fourteen native preachers,—several young men preparing for school teachers,—and others from new villages, to the number of fifty. I deemed it important that the pastors and assistants leave their people another season and devote themselves to study, under my instruction. A great number of Christian villages are destitute of preachers except as some one from among themselves conducts public worship. More native preachers are needed, and more money to aid, in part,

towards their support. To educate a native ministry, I consider now, the most important department of the Karen Mission.

France.

LETTERS OF NATIVE PREACHERS.

Since the return of Mr. Willard to this country, several communications have been received from our French brethren, shewing that their work continues to advance, though amidst much opposition and embarrassment. We give below a few extracts; which indicate the nature of the trials of our persecuted brethren, and will, we hope, call forth a deeper interest in their behalf. For obvious reasons we suppress the names of persons and places.

One of the native preachers writes under date of January, 1845:—

On the 2d of the present month I came to C—. The friends are as usual. Mr. L— and myself went to P—. The work continues to prosper there; many persons there wish to hear us; there are four families which are openly decided for us; there are others who seem to love the truth. We had a good *soirée* with about fifteen persons, who are greatly interested in the truth which I expounded to them. Every thing makes me hope that God is preparing a good work there. We ought to be able to hold public meetings there. The 24th I went to P—; I had twelve persons at the *soirée*. There is a progress in knowledge and zeal. Our conversations delight me; our little flock is increasing in numbers and in strength. The *cure* inveighs bitterly against us, but in return we wage war with error. The whole village takes side for or against the Protestants. Many buy bibles. I have seen several persons who have made astonishing progress, for the short time that they have been acquainted with the gospel. May God pour out his Spirit on them, and we shall soon have a little flock there.

A colporteur writes,—

Dec. 5, I appeared before the mayor of P— to ask his permission to open a religious meeting at the house of Mr. L—, honey merchant, in the said village. The mayor replied that he per-

mitted it, and that he could not oppose it. "My duty," said he, "is to maintain order, and when it is only a question of preaching the gospel, I have no objections to make." I said to him; "Far from seeking to disturb the peace, we place ourselves under the surveillance of the authorities, and we are satisfied when they are present to know what is passing." "You may come when you please, the door is open." "We shall begin next Thursday at 8 o'clock, if you will be so kind as to send your *garde champêtre*." (*The mayor.*) "Is it 8 o'clock in the morning?" "No, at 8 in the evening." (*The mayor.*) "Well; I will send him, and, moreover, I will go to hear you myself. I shall be glad to see your worship celebrated." The 10th of December the mayor wrote me the following letter.

"Sir,—When you came to my house, a few days ago, I forgot to ask you for your papers to prove to me that you are an evangelist, and that you are sent by one of your ministers, and that you can preach the gospel. I request you, therefore, sir, to exhibit your authority, and I will see if I can permit you to come and preach the gospel in my commune. And you cannot come without a written permission signed by me.

"I have the honor to be, &c."

(Signed.)

The 12th of December I went, accompanied by Mr. C—, to see the mayor of P—. (*Mr. C.*) "I come to see you on account of your letter of the 10th inst. to Mr. L—; what are the papers which you desire? no doubt a passport, a certificate?" "Yes; your papers to prove your profession and your morals." He presented his certificate given by the mayor of A—. "That is well,—I see that you are —." "You have, then, no longer any thing to object to us, we can hold our meetings?" "The circular of the minister of worship," replied the mayor, "says that it is where there are Protestants, and here they are Catholics who wish to hear you." "Is not one free to choose the religion that one pleases? Has not the charter cast into oblivion that law which forced Protestants to become Catholics, and which denied to Catholics the right of becoming Protestants? Is not every Frenchman free to choose and to profess the religion which he finds best? Now, the inhabitants of

your commune who have come to us for instruction and whom we have for a long time visited, accept our belief and ask us to celebrate public worship with them. Shall they be forbidden to profess the Protestant worship?" "No; in effect the 5th article of the charter says that each one professes his religion with equal liberty." "Is it just to deprive us of our liberty?" "No." "I know that it is to please an intolerant party that we suffer injustice." "They are not the persons whom you suppose, that are opposed to you. I can grant you permission, but I do not wish to be at variance with the electors of the commune. I know that your reasons are just, and that it is an injustice to make you trouble for religion's sake, but I do not wish, as I told you, to displease the electors of my commune. Look here; I will write to the Préfet; he will do as he pleases. I will communicate to you his decision, or I will write it to Mr. L——." Having learned that the mayor had read the Préfet's reply to the municipal council, but that he did not communicate it to us, I went to his house 13th of January, 1845. "Have you, sir, received any news from the Préfet?" "Yes." "Would you have the goodness to give us a copy of it?" "No; I will give you the reading of it." "Why do you refuse us the means of defence?" "Come with me to the register's, who will read it to you." I insisted upon the justice of giving us a copy of it. "You have no need to persist so much,—though you might be ever so much in the right, you will be always wrong. I see what you wish; you would make embarrassment for the Préfet and the mayor." "If the Préfet acts legally, no one can make him any embarrassment, and if he has the courage to do an injustice, he ought to have the courage also to make it known." "Very well! hold meetings, and I will prosecute you at once,—then you will go and demand satisfaction." The explanation is, that the mayor does not wish to be at variance with the electors, and it is on this account that he refuses the liberty of preaching the gospel.

You see in what position we are, as it regards religious liberty. Although the black* troop has no influence on liberal mayors, it still employs other means, as our experience at P—— proves. The *curé* went to the mayor,

(it was he that told us himself) although they are enemies, when he knew that the mayor had promised us leave to preach the gospel in his commune. Not having obtained from him what he desired, he hit on the following method, which he pursued. "Pride, I know, is great,—you wish to hold your place of mayor? Well, then, I will see those upon whom your place depends, and by the threat of not receiving their children at the communion I will make them do all I wish. Indeed, it is not the *curé* that the mayor fears, but those who voted to name him."

Mr. L——, another preacher, writes Dec. 31:—

Our beloved sister H—— left our vale of sorrows and of pains to enjoy rest and the glory of Jesus, on Sunday, at 3 o'clock in the morning. All passed very well at her interment, which took place yesterday. The multitude was great. All were serious, and the tears of many testified of what was passing in their hearts.

In another letter, he says:—

All goes well; God be praised for it! We continue to be abundantly blessed. My last Wednesday meeting at C——, was composed of at least 150 persons, attentive and serious. Some time ago a person fell sick and was soon in extremity. In these circumstances it is customary among the Catholics of our country, to send for devotees, when they do not present themselves of their own accord, to read or recite the prayers of the dying while waiting for the *curé*. They came, therefore, to offer themselves to recite those prayers; but the sick person, although suffocating, able to pronounce only interruptedly, said, to the great surprise of those present,—“No—no—I—wish—,” “the *curé*?” said one. “No,—Mr. —,” and finally she made them understand that she wished to see me. She was told it was impossible, that it was already 11 o'clock at night. She waited with impatience till day, and then sent for me. I was received as Peter by Cornelius. I have great hope of that person, now convalescent; and not only of her, but also of her mother and her brother, who, since that time, attend our meetings with assiduity.

Mr. L—— speaks also of another case of conversion of this kind, and adds:—
“that his work demands an assistant. He

* The priests.

is not able to respond to all the calls to hold meetings in C—— and *without*. On a late occasion, his house could not contain all the people who repaired thither."

The remaining extracts are from another letter received with the above.

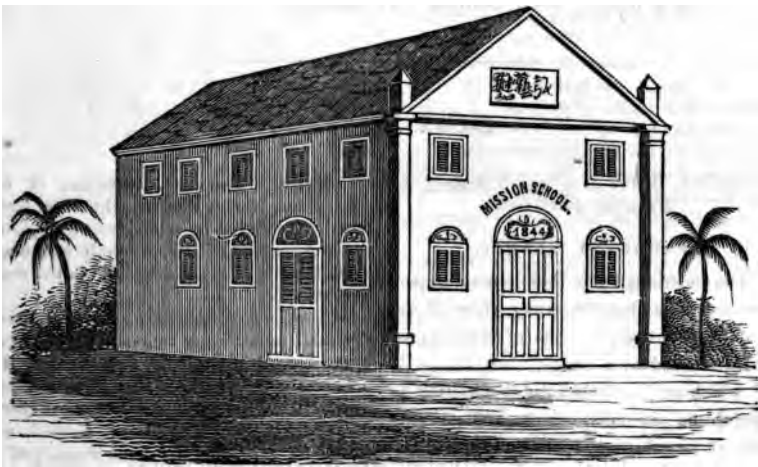
I spoke to you last month about the fine opening which we had made at N——. I should have, to-day, much pleasure in announcing to you all the progress we have made there for a month, were I not obliged to tell you that I no longer hold a meeting there except in the company of gendarmes. I will explain this to you. When I went for the first time to Miss N——'s, I visited some of the inhabitants with her. We went into the house of one of them whom they called Mr. —— (we understood, the mayor). "So much the better," said I to Miss N——, "if it be the mayor." We found br. L—— explaining the gospel. We were well received; I mentioned there a meeting in the village at Miss N——'s, before the master of the house, whom I thought the mayor of the village. No objection was made, and the meeting was to be holden the next Sunday. Several meetings well attended had been holden, when the garde champêtre came to tell Miss N—— that she must present herself before the mayor of V—— commune, of which N—— is a dependency. Miss N—— excused herself for not having known sooner the real mayor of N——. I received immediate notice, and went at once to present myself to the mayor at V——; I was well enough received, and obtained a verbal permission to preach the following Sunday at N——; the following Sunday only; for the mayor wished to write to the Procureur du Roi before giving me definitive permission. The following Sunday, then, we were to be in all security. Not at all,—the garde champêtre had come in the morning to forbid the meeting. We had a right to hold it by the permission of the mayor. The garde champêtre replied that the permission was only verbal. Br. L——, who was at N—— that day, held a meeting in spite of the prohibition of the mayor. (Since, we have not ceased to hold it alternately.) The next day the gendarmes were in pursuit of us. They inquired concerning us at N—— and at V——, even at Mr. B——'s; three witnesses have been called to G——, three witnesses who have been heard to say that we had prayed to the

good God,—explained the gospel; that it was *so fine* they wished *continually to go there again*. After these testimonies Miss N—— alone was summoned to appear before the Judge of Instruction; I accompanied her. The judge at first refused to implicate me in the affair; but he could not refuse to hear me, when I came to take the responsibility, or at least to share it with Miss N——. I was, therefore, admitted to give my deposition. The scene between the judge and Miss N—— was somewhat violent; not that the judge is a bad man, but Miss N—— could only open to him a heart full of indignation and of scorn for the people and the things which he was called to support and to cause to be respected. The following is what there was of singularity in her deposition.

To this question;—"Why did you open your house for the exercise of worship, when the garde champêtre had come to forbid you?" Miss N—— replied; "But, sir, we had the permission of the mayor." "That permission was only verbal," added the judge. "That is true, sir," replied Miss N——; "but is not the word of a mayor worth as much as a writing? Moreover, now that permission is signed, Mr. F—— has it in his pocket-book." (That very morning I had obtained a certificate from the mayor for this purpose.) The judge was surprised, and said; "How! you have obtained a written permission? go and get it." "I will go, but I do not know whether Mr. F—— will be willing to give it to you." Miss N—— came, indeed, to the registry after me, and I refused to give up the permit. I proposed to show it if the judge would implicate me in the affair. I have already told you that the judge at first refused, but afterwards admitted me. I found in that judge as decent a man as one could desire. He questioned me with much mildness, and caused to write down my deposition. The deposition was read over; but to the great surprise of the judge, I refused to sign it, especially because of the following clause;—"My object, in general, is not to make proselytes." I had said; "I am sent to edify in their faith the members of a little flock; afterwards I extend myself without and make acquaintances whom I seek to join to my church." For that, the judge had them write; "My object, in general, is not to make proselytes." I declared that I could never sign a thing so contrary to my thought. The

judge fell into a passion, telling me that I was not reasonable, and he said to his clerk,—“Efface the negation.” It stood; “My object, in general, is to make proselytes.” “Very well! sir,” said I, then, “I will sign that; that is nearer my thought.” I had the pen already in my hand, when the good judge said to me; “Dictate yourself.” The clerk effaced; and I dictated what I have already said. I declared that force alone could tear me from what I believed my most sacred duty; that I was ready for whatever might happen, but to yield nothing. At the mayor’s of V—, where I read a most evil letter from the Procureur du Roi, who ordered the mayor to use me roughly, I declared that the following Sunday they would find me from 2 to 3 o’clock, at N—. Sunday the gendarmes came, appearing to be ashamed of their mission. They attended the service with seriousness; one of them wept.

They went away without doing any thing. Last Sunday it was my turn again to hold the meeting. The Procureur du Roi had again obliged the gendarmes to repair to the place. It was the same brigadier, but they had substituted another gendarme for him who had wept. A member of the council, our best friend in the commune, accompanied them. The brigadier notified me that he had positive orders. “I commend myself to God’s favor,” said I to him; “perform your duty.” On the other hand I perceived that the garde champêtre stopped the people who were coming to the meeting, and threatened them with twenty-five francs fine if they went to it. I made haste to put myself side by side with the garde, and to excite the people to go in. This question was asked us; “Do you persist?”—*Reply*. “Yes, even to prison and to death.”



China.

BAPTIST MISSION SCHOOL-HOUSE AT HONGKONG.

[The following sketch of the school-house is furnished by Mr. Shuck under date of Sept. 23, 1844.]

The above building was set apart by religious exercises on Monday the 23d of Sept., 1844, nine years after Mr. and Mrs. Shuck sailed from America. Since their arrival in China, they have had Chinese children, to a greater or less extent, under their instruction, but

no regular school-house till their arrival in Hongkong, nearly three years ago. The first was a native dwelling-house, which for a time was occupied by the school; but being small and inconvenient, a subscription paper was submitted to the foreign community in China, and so liberally responded to, that without expense to the Baptist Board of Missions, a neat and convenient house has been erected, of which the above is a sketch. The house is fifty-five feet long and twenty-five feet wide, with two stories. The basement contains the school in front, with a dining-room for the boys between this and the

Should the door be found closed, we shall, at all events, accomplish much preaching before we return, so that the trip will not be lost.

WEST AFRICA.—Letters from Liberia of Jan. 14, announce the continued prosperity of the Bassa Mission. Mr. Clarke and wife and Mrs. Crocker had had a recent attack of fever, but were recovered. The principal station is about to be removed to Bexley, six miles eastward, on account of its greater salubrity, and proximity to the natives.

CREEKS.—Mr. Tucker of the Creek Mission has recently baptized six persons, four Indian and two colored. The progress of religion in the Nation is cheering. Five individuals have been cruelly scourged, but abide faithful.

☞ Receipts of the Board
in March, \$5357.78
Corresponding month last year, 6447.70
Decrease, \$1089.92

Donations,

FROM MARCH 1 TO APRIL 1, 1845.

Maine.

Blue Hill, Rev. James Gillpatrick	25.00
Windsor, Bap. ch. and cong.	2.02
China, do. do. do.	10.00
Bowdoinham, do. do. do.	3.75
Wayne, Thomas Wilson	25.00
Rev. Mr. McGregor	25.00
Gilbert Pullen	30.00
— Tupper	5.00
Topsham, Bap. ch. and cong., as follows:	
Rev. George Knox	25.00
Rev. Henry Kendall	25.00
J. Perkins	25.00
D. Scribner	25.00
Wm. Barron	25.00
S. Perkins	5.00
I. Thompson	5.00
Other individuals	18.62
	153.62
North Yarmouth, Bap. ch. and cong.	13.94
do. do., Female Burman Miss. Soc.	30.00
Brunswick, 1st Bap. ch.	3.00
do., Main St., do. do.	15.00
Portland, 1st Bap. ch. and cong., as follows:	
Rev. L. F. Beecher	25.00
Mrs. Carleton	30.00

Mrs. Beck	1.00
Mon. con.	27.57
Sabbath school	36.82
Annual collection	22.36
Ladies,	50.00
	192.75
per Rev. Joseph Wilson, agent of the Board,	508.08
Gorham, Joseph Peirce, Lincoln Bap. For. Miss. Soc., S. Libby tr., per N. Boynton, the same being from the 2d Bap. ch. in Thomaston,	28.00
Portland, Free St. Bap. ch. and cong., per Thomas Hammond, as follows:	
Annual collection	200.91
Mon. con.	62.94
Sabbath school	7.15
	271.00
	831.08

New Hampshire.

Piermont, Mrs. Ruth Spencer, per Rev. Wm. Crowell,	1.00
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Massachusetts.

A friend to Africa, for Mr. Clarke's school at Bexley, Boston, Baldwin Place Bap. For. Miss. Soc., N. Nelson tr., do., Milton St. Sab. School Miss. Soc., Wm. F. Grubb tr., to educate a child in Africa under the care of Mrs. Crocker,	25.00
do., Federal St. Bap. ch. and cong., as follows:	100.00
X.	46.29
Mon. con. for March, per E. Mears,	250.00
George Hill	11.37
	25.00
	286.37
do., Harvard St. Bap. ch. and cong., mon. con. for March, per J. Putnam,	24.40
do., Charles St. do. do. do., per Rev. Dr. Sharp, as follows:	
Mon. con. for March	11.79
A sister	17.00
	28.79
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., as follows:	
Mon. con. for March	80.00
Mrs. Elizabeth Wetherby	5.00
	85.00
Newton, theological students, mon. con. for Feb. and March, S. C. Clopton tr.,	9.31
Canton, Fem. Mite Soc., per Friend Crane,	17.00
Newburyport, 1st Baptist Sab. school, for Greek Mission, per Rev. Nicholas Medbery,	10.00
Woodville, Bap. ch. mon. con., per Rev. W. H. Dalrymple,	3.08
Taunton Baptist Association, Stephen L. French tr., as follows:	
Swansey, Baptist church and cong.	25.00
Seekonk, Bap. Fem. For. Miss. Soc.	18.00
do., a friend	5.00
J. C. Welsh	5.00
	53.00
Somerville, N. P. Morrison	3.00

Charlestown, as follows:

Judson Miss. Soc. of 1st Bap. ch. and soc., Miss Catharine Haynes tr., (\$5.33 being contributed by the Sab. Sch. Miss. Soc.,) for support of Miss S. E. Waldo,	100,00
Wade Miss. Soc., Mrs. Clarissa K. Robinson tr., for Karen school under the care of Miss Vinton, per Joseph Carter,	50,00
	150,00
Old Colony Association, Levi Pierce tr.,	30,00
Reading, 2d Bap. Sab. school, E. Eaton superintendent, per Rev. Wm. Heath,	10,00
New Bedford, Wm. St. Bap. ch. and soc., per Luther C. Hewins, as follows:	
Mon. concerts	143,79
Infant Sab. school, for Karen bibles,	4,21
	148,00
	1029,24

Rhode Island.

Newport, a friend, per Rev. S. S. Cutting,	5,00
Rhode Island Baptist State Convention, V. J. Bates tr., as follows:	
Central Falls, Henry Marchant, for support of a missionary,	400,00
Providence, 1st Bap. ch. and soc., as follows:	
In part of annual subscription for 1844, per W. R. Hazard,	30,00
Mon. concert for March	35,22
	65,22
do., Pine St. Ladies' For. Miss. Soc., annual collection, per Mrs. L. Brown,	92,84
do., 4th Bap. ch. and soc., as follows:	
Quarterly collection, per Gorham Thurber,	60,38
Fem. For. Miss. Soc., Miss H. Peck tr., as follows:	
For support of a Karen female in the Knowles scholarship,	25,00
"support of a youth in the native sch'l at Edina, Africa,	20,00
	45,00
Sabbath school, as follows:	
Cherokee Mission, under the care of Rev. E. Jones,	10,00
Karen sch'ls at Mergui, under the care of Mr.	

Brayton, per S. R. Weed-en,	33,45
	43,45
	118,83
Warwick and Coventry, Bap. ch. and soc., as follows:	
Mon. concerts	30,31
John Allen, Jr., per Rev. E. K. Fuller,	30,00
	60,31
	737,20
	742,20

Connecticut.

Stamford, Rev. Addison Parker	25,00
Ashford, Rev. Ezekiel Skinner, per Rev. Wm. Heath,	2,75
	27,75

New York.

Black River Miss. Soc., Henry G. Potter tr.,	141,67
Buffalo, Mrs. Hannah Love, per W. Burlingame,	5,00
Schoharie, Rev. Avery Briggs	5,00
Scotch Plains Miss. Soc., per Enoch Pillsbury,	10,00
New York city, Laight St. Fem. For. Miss. Soc., per Rev. Dr. Cone, the same being from a lady, formerly of Laight St. ch., for a Karen preacher,	18,00
do. do. do., Young Men's Miss. Soc. connected with Stanton St. Bap. ch., John Durkin tr., per Charles B. Stout,	25,00
Lockport, Bap. ch. and soc., per Rev. S. B. Webster, as follows:	
Mon. con.	7,50
Young people's weekly collection	3,61
	11,11
	215,78

New Jersey.

Newark, collection after sermon by Mr. Kincaid, per James Hague, Jr.,	31,00
Manahawkin, Bap. ch., Rev. D. Kelsay,	8,33
do., Bible class, for tracts for Karens,	3,64
do., a friend	,28
per Rev. B. R. Loxley,	12,25
	43,25

Pennsylvania.

Pittsburg, Grant St. Bap. ch., mon. con., per Leonard H. Eaton,	20,00
Connemaugh Baptist Association, per Samuel McCurdy,	13,00
Philadelphia, Mass Meeting in Rev. Mr. Ide's ch.	77,85
do., Wm. C. McIntosh	50,00
do., Mrs. Jane Graham, of 1st Bap. ch.,	5,00
do., 10th Bap. ch., per Rev. J. H. Kennard, for Mountain Chief's people, as follows:	
Subscriptions	110,00
Sabbath school	40,00
	150,00

in the rear of the dwelling of the missionary, is the school-house, a mat building of moderate size, the erection of which cost, perhaps, from forty to fifty rupees,—less than twenty-five dollars. Here at 7 in the morning, at the sound of the gong, the school opens, with a song of praise and prayer, conducted by a native teacher. * * *

But there is no such thing as studying in silence in either Burman or Karen schools. Every one who learns must make a noise. In studying the language, the correctness of *sound* is the great object aimed at.

A few rods in the rear of the school-room, on the rear of the compound, is a long mat-house, partitioned into several divisions. Here are the "*dwellings in town*" of the Karens attached to the school of which I am speaking, who number variously from seventy to eighty, men, women, and children. The cares of house-keeping are not arduous, as beyond the cooking of their rice and curry, with the addition, perhaps, of a few vegetables, there is very little else to be done. No house-cleaning, no furniture to look after, and not even so much as a bed to make. A native desires nothing softer for his couch than a bamboo floor and a mat. I believe there is not a single article of furniture of any kind in a Karen house. Eating with their hands, without knives, forks, or spoons, they have few dishes to take care of.

But let us enter the apartments of the sick. These are seldom empty. The Karens are a feeble, sickly race, and surprisingly helpless and dependent. Their nurse must be the wife of the missionary. They cannot help each other. Unaccustomed to the medical treatment of civilized life, or to any other but Burman quackery or their own superstitious practices, to which, in extreme cases, they still have a desire to resort, they can be seldom trusted to administer medicine to each other. It is astonishing to see how entirely helpless they are. The mother can do nothing for her child, nor the wife for her husband. Every thing must be done by the "Mamma," as they call their kind benefactor. I have occasionally accompanied this assiduous and toil-worn nurse in her frequent visits to the sick, and a slight acquaintance with her arduous labors and watchings is sufficient to show what it is that wears out female life in India. Here may be seen a youth prostrate upon the floor, whose disease shows itself in

numerous leprous sores. With parental care and tenderness she bends over him, washing and dressing his sores, and applying healing remedies. There lies a husband writhing under a burning fever, his head slightly elevated, and both temples covered with monstrous leeches, the wife standing a mute spectator at his feet, while the wife of the missionary is busy removing the gorged leeches, and applying fresh ones, washing away the blood that trickles down his face, and striving in every way to soothe the pain which he endures. In another apartment is an infant, writhing in convulsive fits, the progress of whose disease she must watch, that, perchance, its life may be preserved; its parents, meanwhile, with the distrust of ignorance, and anxiety for the life of their offspring, begging permission to resort to their own once cherished superstitious remedies. Fortunately the child survives, and the confidence of the but recent heathen is established. Others are visited, more or less ill, their situation critically examined, and their wants supplied. These visits are not few and far between, but continuous and at all hours of the day and night. Besides this, she hears recitations of classes regularly through the day, superintends the purchase of daily food for all, looks after their clothing, which would otherwise scarcely get washed, (as in the jungles, a garment seldom leaves the back of a native until worn out,) and has her various household matters to attend to, in addition.

There are few women who could endure the fatigues incident to a school here, and none without injury.

Notwithstanding the many cases of sickness, however, deaths seldom occur. But one has happened during the present rains. In this case the subject was a fine, promising lad, who had been ill but a short time with a fever; and on the day of his death was thought to be recovering. His decease was so sudden and unexpected, that the physician, by consent of his parents, held a *post mortem* examination of the body, which resulted in finding that other diseases existed than that of fever, whose symptoms had been hidden by the action of the fever. Many Karens were present at the examination, especially a class of theological students; who were critical in their observation, and were enabled to gain much additional knowledge of the human system. The absurd theory which the natives had held, that the human

body has no stomach! was, of course, effectually and satisfactorily exploded.

Above is an outline view of a Karen school. The utility of this branch of missionary work is a subject now well settled; and continued experience is adding fresh testimony to its importance; but few, however, even of those in our own land who have had long training in the management of schools, can have an adequate idea of the care and labor of gathering, instructing and taking care of children from the jungles.

The daily rice-offerings to the Burman priesthood.

It is known, perhaps, that the religion of Gaudama requires its priests to live by alms, and to eat but once a day. There are multitudes of priests in all Burman cities, and every morning at twilight long lines of them may be seen moving to and fro, with shaven heads, bare feet, and in a dirty yellow cloth, which covers the entire body; their earthen chatties suspended from the neck, and their hands clasped around them as an additional support. They always move in single file, and in sullen silence, looking neither right nor left. They never enter dwellings for food, but receive it in the street, the women always having their offerings of rice cooked and in readiness even at this early hour in the morning. Standing in front of their dwellings, as the procession comes up to the women, each priest averts his face as he opens his chatty and receives his rice, as priests are prohibited from looking at women. Many of them, however, are not very conscientious in this matter. It is no small tax upon the people to feed daily the horde of priests, as well as the boys in the kyoungs, to whom they give instruction, and many of whom accompany the priests in their morning walks, each one carrying his chatty, a globular shaped vessel with an open top, holding from ten to twelve pounds of cooked rice;—but it is a part of the system which ensures merit, and, therefore, cheerfully borne.

Might not Christians derive instruction from this? If a false system, in which confidence is shaken, prompts to such willing sacrifices, what influence ought a system, based upon eternal truth, to exert upon its votaries in stimulating to acts of benevolence?

Mohammedanism.

A few evenings since, seeing several coolahs (a general name for all foreign-

ers,) looking anxiously into the western sky, I asked what they were looking at. "The new moon," was the reply. "They are anxious to break their fast, which can only be done when the new moon appears." Directly after, three guns were fired at the Moham-medan mosque, as a signal that the fast was ended.

An appeal.

A few days since, one of the two Burman assistants, who are employed to preach and distribute tracts in Tavoy, came to one of the Karen missionaries in that province, with a request that he might be absent from the station during the approaching dry season on a visit to his friends in Burmah Proper. He was asked if no other motive than a desire to see his friends, prompted him to make the request, when he frankly confessed there was. "I have," said he, "been laboring several years in Tavoy. I have talked a great deal and distributed many books, but nobody is converted, and it seems as though nobody could be. The people see that all my efforts are vain, and they laugh at my exertions and ridicule my words. If any one desires to be a Christian, he dares not, for fear of the opposition he will have to encounter, and the contempt that is sure to be heaped upon him." He was asked if he did not fear the Lord would punish him as he did Jonah, if he ran away from his duty. Smilingly he replied, that he had no such feelings as those of Jonah, and would not wish to go if he could do any good by remaining. He was not afraid of the people, or of their ridicule, "but unless the churches in America can send us a teacher, it will be of no use for us (alluding also to his associate,) to try to do any thing more. Notwithstanding all our labors, we see the people continuing and dying in their idolatry, and not a single soul converted. A short time since, our hearts were encouraged a little, when one man signified his desire to become a Christian, attended meeting a few times, and came to see the teachers. But when it became known in his village, the people got together and resolved to drive him out of the village if he did become a Christian, and fear of his neighbors has now silenced his inquiries." He alluded to the missionaries who have recently been sent to the Karens; to the fact also that all the other provinces on the coast have one or more Burman mis-

sionaries, and, with a feeling which I wish could be transferred into the hearts of Christians at home, asked, "Why, at least, one missionary had not been sent to his countrymen in Tavoy." Will the churches in America answer *Why?*

"Be instant in prayer."

I am every day reminded of this admonition by a devotee of Gaudama, who is a near neighbor. As soon as the shades of evening arrive, his voice is heard in loud tones repeating Pali, which continues as long as we are conscious of sounds around us, and not unfrequently we awake in the night, and still hear his voice. Occasionally it is also heard throughout the day. If the man was converted to Christianity, it would seem as though he, at least, would "continue to pray and not to faint."

Germany.

EXTRACTS FROM A LETTER OF MR. LEHMANN.

It will be recollected that this highly esteemed brother is pastor of the Baptist church at Berlin, the capital of Prussia. It appears from his letter, which follows, that the cause of evangelical truth is making good progress in that kingdom, and that some of the impediments in its way are temporarily, if not permanently, set aside. "The hearts of kings are in the hands of the Lord, and He turneth them as the rivers of water are turned."

Mr. Lehmann writes under date of February 5.

State of the Berlin church—Its increase and orderly arrangement.

We have had a year of abundant blessing; more than any preceding year. We have had an addition of fifty-nine members by baptism, and of three by dismission from other churches; making our number of baptisms on the whole 140, and the whole number, which at the close of 1843 was sixty-one, 123. From this number, however, are to be deducted as follows; died two, excluded five, dismissed five, in all, twelve; so that the actual number of members at the beginning of the current year was 111; net increase, fifty. This happy result is

surely adapted to fill our hearts with deep emotions of gratitude towards the Giver of such heavenly gifts. It is the boon which divine condescension has returned to our prayers. At the close of the preceding year, we felt already much inclined to fervent prayer for an outpouring of the Holy Spirit, and there was "a sound of abundance of rain" in our ears. We were not misled by this, for nearly, or indeed, all the additions were of those who first heard in our church the word of salvation; and we had then very little or no trouble at all in regard to baptism; all were very willing, on the mere intimation of the will of God, to render a full obedience.

We have also enjoyed the happiness of peace and concord within our church. The dangers which threatened us have been graciously turned away from us; and though we have, as above stated, been under the necessity of excluding five members, yet this has not affected our peace on the whole. All have, in general, felt the sweetness of love and comfort in Christ.

We have had gracious visitations from on high. Meetings have been frequently crowded, and a deep feeling of the divine presence has pervaded them. The Lord has condescended to bless the exertions of his servant, and has accompanied the preached word with the powerful operations of his Spirit. The solemn occasions of baptism and of the Lord's supper, have been main springs of divine enjoyment. Various members live far from here; but, then, like doves to their windows, they have hastened to meet us; and abundant grace has been participated by all. This feeling attained its height when, at the close of the year, on the 26th of December, we celebrated a love-feast, and were then blessed in an uncommon degree.

The increased number of our church, made new arrangements necessary to keep all together in good order. It was impossible for me to visit them all as frequently as before, and so much as was necessary to supply their spiritual and temporal wants in every respect. I could not find suitable persons amongst our number to serve as deacons; I have thought it advisable, therefore, to introduce the system of *leaders* in our church, so far as I know it; and which has been so effectually in operation among the churches in Jamaica. Accordingly, we have selected six brethren, who have been

proved to be faithful, and had the majority of votes; to act in such a capacity; and have introduced them solemnly into their office. This organization has proved very beneficial. Every one has a section of the church under his care, and holds meetings, especially preparatory to the Lord's supper, when every member is caused to speak of his late experiences, and the state of his heart in general. These occasions are always very blessed to one another, and constrain all to unite in mutual love and prayer. I change every month in attending these meetings, and am thus in connexion with all. Besides, I visit them all in their houses as frequently as possible. We have a monthly meeting of the elders or guides, in which all concerns are discussed and arranged, and thus all is governed by one spirit.

To promote the principles of association within the church, I have also among the sisters arranged similar things; and for more than a year have had monthly meetings for them. There is, likewise, a young ladies' association, under the care of one of themselves, whose faithfulness and fervency has been tried; and a young men's association. These latter arrangements are new, and we must wait for their results, and, perhaps, modify their construction. Till now, every thing has tended to unite all the members more and more, and to prevent alienation.

*Troubles at Seegafeld and other places—
Bible and tract distribution.*

Difficulties have been experienced in other places. In Seegafeld, on the 20th of November, I again had a very violent scene. After preaching to about forty persons from Mark xvi. 16, the chief magistrate and all the youth of the village, the pastor and the sacristan, proceeded to ask about my right so to act; and prohibited, in strong terms, the repetition of such a thing. Our br. Schimmel, in whose house the meeting was held, was treated like a dog. He was afterwards sentenced to a fine of two dollars, and as he did not pay immediately, his clock was taken away. The pastor made a report to the consistory, and I was summoned before the Rev. Mr. H—, to give an account of the procedure. I replied in a suitable manner, and hope that this matter will have no further consequences. But in a civil point of view, it is still matter of investigation in Seegafeld. The clock has been restored to

br. S—, and the chief magistrate accused at the government seat in Potsdam. The landrath, or chief magistrate of the district, Count of Königsmark, seems to be a liberal and just man, and has given to the matter that direction.

Various brethren having distributed tracts in smaller towns, they have been brought before the police and burgo-master, and with difficulty have escaped imprisonment. One magistrate has threatened, if I, or any of our party, should come, he would send him in chains to Berlin.

In Bitterfeld our br. Werner, pastor, was prosecuted long since for having administered Christian ordinances. In the first instance, he was acquitted. Government appealed to the second; and in this he was condemned,—was to be fined. He had recourse to a third trial, and in this he is again acquitted. This is a triumph.

From all the above, you will perceive that our cause is fast advancing here; and that we have experienced considerable consolidation as a church; which, amidst the terrible depravity around us, and the perversion of a deceitful system of religion, turning millions the more surely to hell, is of the greatest importance. Therefore, we have also strengthened our hands and done what we could to spread abroad the savor of life and the word of our salvation.

1071 copies of scriptures (bibles and testaments) and 107,050 tracts have been issued from our depot and are gone through my hands, and have been spread and sown on the field of the world. Various brethren have, on their journeys, found opportunity to testify the sacred truths of the gospel, and their pockets and knapsacks have been loaded with tracts and bibles. The love of Christ constrained them. Loan tract visitation has been carried on to a considerable extent, and our dear sisters have participated in this work with great zeal. Various members of ours live at a distance in towns and villages. In Seegafeld are now six, in Cremmen five, in Magdeburg one, in Zehdenik one; others at greater distances have been dismissed. These all spread abroad the savor of life.

House for public worship needed—Personal employments.

The necessity of having a proper and well-fitted place of worship, is more and more urgent. How much more

Miscellany.

Death of Chinese Missionaries' Wives.

The following interesting communication is from the pen of Rev. William Dean, recently returned from China.

Mrs. Mary Morrison, the daughter of John Morton, Esq., was married to Dr. Morrison at Macao, on the 20th of February 1809, and died at the same place 1821. She had buried her first-born child in infancy, and was afterward driven by lingering illness to visit England, where she remained from 1815 to 1820. She returned with improved health; but, as it would appear, returned soon to die in her husband's arms. She left a son and daughter to grow up from childhood without a mother's care. The former of these, the Hon. John R. Morrison, after an illustrious life of usefulness, came to a peaceful end at Macao, his birth-place, on the 29th of August 1843, at the age of twenty-nine years, and now sleeps by the side of his honored parents. The other still lives in England with the second wife of her distinguished father, and his surviving children.

Mrs. Rachel Milne, the daughter of Charles Cowie, Esq., of Aberdeen, Scotland, was married in 1812 to the Rev. William Milne, and soon afterward embarked with her husband at Portsmouth for China. After touching at the Cape of Good Hope and the Isle of France, they arrived at Macao in July, 1813. Here Mrs. Milne found a home in the family of Dr. Morrison, while her husband was, by order of the Portuguese authorities, obliged to leave the place within twenty-four hours after his arrival. He went to Canton, and in 1815, accompanied by his wife, he removed to Malacca, where he took charge of the Anglo-Chinese College, and continued his labors of teaching, preaching, and translating, till 1822, when he exchanged a life of eminent usefulness on earth for one of rich enjoyment in heaven.

Mrs. Milne died at Malacca in March, 1819, leaving one daughter and three sons. One of the latter is in the practice of medicine, another is a successful minister of the gospel in the land of his father's nativity, while the other, his twin brother, is pursuing the footsteps of his father,—laboring as a missionary in China. Mrs. Milne was represented as eminently pious, prudent, and meek-tempered, and died in

peace and the full hope of a blessed eternity.

Most deeply and tenderly did her surviving husband feel his loss, and from this to the time of his death, the pages of his private journal are wet with the tears of the husband, while they show also the consolations of the Christian.

The former Mrs. Gutzlaff died at Bangkok in 1830, where she rests by the side of her two infant children.

Mrs. Matilda Dean died at Singapore on the 5th of March, 1835. She was the daughter of Dea. Samuel Coman, of Morrisville, N. Y., and was married to the Rev. William Dean in April, 1834, and the following July sailed with her husband for the East, destined to Bangkok, Siam. But after touching Burmah and Penang, she found her last resting place in Singapore before reaching the place of her destination.

With capacities for extensive usefulness, and a heart glowing with love for the poor heathen, she was allowed little more than to see them with her eyes and breathe her dying prayers for their salvation. She left an infant daughter, who bears her name, and who has ever been graciously provided for and preserved by the goodness of her mother's God.

Mrs. Dean had in America so far studied the Burmese language, as to be able to read understandingly the New Testament in that tongue; and after her arrival in the East commenced the study of Siamese, besides attending, during the voyage, to the first principles of the Chinese language. She possessed much firmness of purpose, coupled with a tenderness of heart, while her domestic virtues and Christian graces were such as to render her home happy, her example worthy of imitation, and her end peaceful and triumphant.

Mrs. Maria Johnson was married in 1833, and the same year sailed with her husband, the Rev. Stephen Johnson, from America for Siam, where they arrived in 1834. During four years' residence in that country, she had acquired so much of the Siamese and Chinese languages as to be able to read and speak them both with considerable facility, and combined the qualities of an agreeable associate and an efficient helper in the mission, with that of a spiritually-minded Christian. Ill health compelled her in 1838 to return to her na-

tive land, in which she was attended by her husband and her only surviving child, having buried two in Bangkok. Soon after her arrival in the United States, while her apparently improving health furnished encouragement for her friends to hope for a final recovery, she was suddenly called to her rest, and her little boy died soon after.

In 1840 Mr. Johnson was married to Miss Mary Fowler, who soon after sailed with him from America to Siam. Scarcely one month had passed after her arrival at the latter place, before Mrs. Johnson was called to her premature grave, and her husband again left a companionless mourner, having neither wife nor children to cheer his loneliness.

Mrs. Boone, the daughter of the Hon. Henry De Saussure, Chancellor of the State of South Carolina, sailed with her husband, Dr. Boone, from America in 1836. They first settled at Batavia, where they engaged in such missionary labors among the Chinese as the Dutch government would permit. Ill health compelling both of them to seek a cooler climate, they left Java and reached China in November, 1840. They remained at Macao till the occupation of Kúlángsú by the British forces opened for them a residence on the island. Here, in May, 1842, Mr. and Mrs. Boone, Mr. and Mrs. McBryde, and Dr. Cumming, joined Dr. Abeel, who had before removed there, and constituted one family under the matron care of Mrs. Boone. But she was allowed but a few months to occupy this station of usefulness, when, in August of the same year, she was removed from her labors below to a better service above. She had exhibited much wisdom in training the tender minds of her little boy and girl, who, when bereft of their fond mother, accompanied their father to America in 1843.

Mrs. Theodosia Dean, the daughter of E. H. Barker, Esq., of England, was married to the Rev. Mr. Dean, at Macao, in March, 1838, and soon after sailed with him to Bangkok, Siam, where she continued her labors of studying the Chinese language and teaching Chinese youth till February, 1842, and then removed with her husband to China. After a short residence at Macao, they were settled at Hongkong in October, where she resumed her labors of study and teaching. With a peculiar aptitude for language, she had acquired a facility in speaking, reading, and writing the Chinese language, in which she was surpassed by no foreign lady.

Her mind was habitually cheerful, her heart humble and prayerful, her judgment

discriminating and sober, her habits active and persevering; her life, though short, was useful; and her death, though sudden, was peaceful and happy. Up to the time of the attack of the disease, which in one short week terminated her earthly career, she continued her active employments and missionary work. She had often been left to conduct the duties of that department of the mission with which her husband was connected, during his absence from home, and it is reasonable to suppose that some of those Chinese, who have put on Christ before the world, have been converted through her instrumentality. Her piety was free from ostentation and display, but durst not sacrifice principle and duty to accommodate itself to circumstances, or to please the world. It would be difficult to find a person who more happily than herself blended the duties of the missionary, the Christian friend, the affectionate wife, and fond mother.

On the 21st of March she was attacked with that fatal disease, the small-pox, for which she had been vaccinated in childhood, and to which she had often been exposed in after life; and after three or four days the fever rose to such a height as to deprive the sufferer of reason, and bid defiance to the most skillful medical counsellors. It increased till Wednesday, the 29th of March, 1843, and the twenty-fourth anniversary of her birthday, when, before the disease had fully developed itself, the silver cord was loosed, and the golden bowl broken, and the spirit took its upward flight to that world—where death is swallowed up in victory, and joys endure through a life of immortality. During her five years' residence among the heathen, she had, perhaps, performed as much active labor, seen as many happy results of her efforts, experienced as many trials in her toils, and realized as much enjoyment in her work, as ordinarily falls to the lot of missionaries. She left an infant daughter at the tender age of nine months, to look in vain for that maternal care and judicious culture which she would gladly have rendered; and she had seen her first-born son expire in her arms at the age of one year, when alone upon the sea and away from her husband. She was saved the additional pang of committing his body to the deep, as the ship was near a lonely island on the Malayan coast, where the little sleeper awaits the summons which shall call the dust of his sainted mother from the shores of China, and his kindred from England and America, to the general judgment. By the death of Mrs. Dean, her family was deprived of its light,—the heathen of an efficient and devoted

teacher,—the church of one of its brightest ornaments,—and the mission of one of its most valued and useful members.

Mrs. Ball was a native of New Haven, Ct., where her widowed mother, Mrs. Mills, and her sister, the wife of E. F. Babcock, Esq., still reside. In 1827 she was married to the Rev. Dr. Ball, and soon after removed, under the direction of the Home Miss. Society, to St. Augustine, Fla., where their eldest daughter was born. They afterward removed to Charleston, S. C., the birthplace of their second daughter, and where they remained till near the time of their embarkation on a mission to the Chinese, in 1838. They were first stationed at Singapore, where Mr. Ball was successfully employed in teaching, printing tracts, and attending to the sick; while Mrs. Ball, aided by her daughters, instructed a school of Chinese girls. These girls made good progress in reading their native language, and were also taught needlework and music. In 1841, in consequence of Mrs. Ball's feeble health, they removed to China, and found in the cooler climate of Macao a restorative to health and strength, which had been vainly sought from medicine. Macao was the birthplace of their second son, and Singapore that of his elder brother. In 1843 Dr. Ball removed his family to Hongkong, where he resumed his missionary labors in superintending the Chinese printing, administering medicine to the sick, and conducting daily religious worship with the natives, while his family instructed a school of Chinese boys.

Mrs. Ball, though with evident symptoms of declining health, attended with a distressing cough, which for months had wasted away her strength, still continued to superintend her domestic affairs till a few days before her death, which occurred on the 6th of June, 1844, aged thirty-six years. This first and fearful breach in the domestic relations of a family, whose members were bound together by ties of more than ordinary affection, and whose greatest happiness seemed to consist in promoting each other's welfare, was not effected without a severe struggle in every heart; but the Christian's hope enabled the surviving husband and the elder of the children to acquiesce in the painful dispensations of their Father in heaven.

Of the four surviving children, the eldest about fifteen, and the youngest two years of age, the latter was soon called to follow his departed mother to the grave.

Of the private worth of Mrs. Ball, we find honorable testimony in the character and filial attachment of her children,—of her desires and capacity for usefulness, we

might find satisfactory proof were the Chinese children, who have shared her care, to express the advantages they have received from her instructions,—and of her enlightened piety and consistent life, we have favorable witnesses in all who enjoyed her acquaintance.

Mrs. Henrietta Shuck, the daughter of the Rev. Addison Hall, was a native of Kilmarnock, Va. She was married to the Rev. Mr. Shuck in 1835, and in September of the same year, sailed with her husband, in company with a large number of missionaries, for the East. They remained in Singapore four months, where their eldest son was born, and in September, 1836, arrived in China. They remained in Macao till March, 1842, when they removed to Hongkong. While at Macao, they were allowed to prosecute the study of language, the instruction of youth, and teaching the people. On their arrival at Hongkong, they were prepared to renew their labors on an enlarged scale and without restraint. Chapels were erected, assemblies collected, and schools gathered from the Chinese; and while her husband labored among the former, Mrs. Shuck instructed the latter. She possessed considerable knowledge of the written language, and still greater familiarity with the colloquial of the Chinese, and devoted joyfully and successfully her acquirements, time, and talents, to the interests of the mission. During the last year of her life, a new school-house had been erected, and a school gathered under her care of twenty Chinese boys and six girls, besides her own four children, making in all thirty under her supervision. In this work she took the greatest interest, and all the time and strength which could be spared from the care of her family and the culture of her own children, was joyfully devoted to the instruction of the children of the heathen. Her prospects of usefulness had never been greater, and her heart had never been more encouraged, than during the last year of her life. But in the midst of her highest hopes, while children were seeking instruction, the heathen were inquiring the way to Christ, and the general prospects of the mission were brightening, and herself in comfortable health and active life, she was cut down in a single night, and her family overwhelmed with grief, and the mission again overshadowed with gloom.

Under the influence of a secret conviction that her end was near, she had "set her house in order," and was prepared for the event; while, at the same time, she prosecuted her daily duties with her accus-

tomed cheerfulness, and laid out plans for labor which would have required a long life to perform.

It is matter of devout gratitude to the wise Disposer of all events, that just before the death of Mrs. Shuck, her particular friends, Dr. and Mrs. Devan, should have become members of her family, and now the five motherless children may find in Mrs. Devan one so well qualified and so sincerely desirous of supplying, to the extent of her power, their irreparable loss. Mrs. D. will also act as the superintendent of the school for Chinese children. The friends of the mission will unite their prayers that life may be preserved, and health and grace may be adequate to the responsibilities and duties of the station she is by such a mysterious and painful providence so unexpectedly called to occupy.

Mrs. Shuck left her father's house and native land in her eighteenth year, and by thus giving the freshness of her youth to the cause of Christ and the good of the heathen, has left us the best of proof of the parity of her faith, and the sincerity of her piety. During her eight years' residence in China, she has done much for the happiness of her family and to aid her husband in his work, besides giving much direct instruction to those around her. Her house was ever open to the stranger, and her heart ever sympathized with the needy and afflicted; and her hands were diligently employed in acts of kindness and charity.

It would be a pleasing task to trace the excellencies of character and labors of usefulness which adorned the lives of those whose names we have here mentioned; but our limits will not allow an extended portraiture. They have finished their course and entered upon their rest,—they have ended their sorrows and commenced their songs,—they have constituted a brilliant ornament to the missionary enterprise, and now form a glorious galaxy in the Savior's diadem.

Obituary Notices of Native Converts.

These instances illustrate the blessings of the gospel, and the consequent importance of missions to the heathen. Without this precious boon, they live in sin and die, in darkness and despair. The selections are taken from the *Missionary Register*, (Eng.)

Caleb Mahons.

The communicant brother, Caleb Mahons, fell a victim to the small-pox, aggra-

vated, in his case, by a constitutional weakness of the lungs. He was one of the first inhabitants of our place, having obtained leave to reside here in the year 1819. His heart had found rest and peace in the merits of our Savior, and he esteemed it a favor to be permitted to serve Him in any way. For several years he had filled the office of chapel-servant with great faithfulness. Being asked, not long before his end, what was his dependence, should the Lord be pleased to call him hence, he replied: "My heart dwells on Golgotha; I will hold fast to what my Savior there purchased for me, for that gives me confidence before Him at His coming."

Benjamin Klass.

Departed the communicant brother, Benjamin Klass, likewise in consequence of the small-pox. He had removed hither with his family in the year 1828. Though of a quiet and reserved disposition, it was evident that he knew on what his hopes were grounded for his soul's salvation. In questions touching his worldly property he was too much disposed to stand upon his rights, but he would yield to our remonstrances for the sake of peace. A short time ago he was appointed to the office of overseer, which he attended to with diligence. He appeared to be prepared for his dissolution, having appropriated to himself that robe of righteousness in which alone the sinner can stand before God.

The Fingoo Captain.

Joseph Mangoba, the Fingoo Captain, who has been brought by a five months' illness to the brink of the grave, attended our Sunday worship. Before his return home he called on br. Nauhaus, and expressed his deep contrition for his backsliding. Being aware, he said, that this illness would be his last, he hoped that, little as he deserved the favor, we would allow him to be interred among us. As his whole conduct gave evidence of a change of mind, and we could not doubt that he was in earnest for his soul's salvation, we assured him that he should be cordially received when he came to us, and that we would do all in our power to alleviate his sufferings. His countenance, beaming with joy, shewed that a heavy load was taken off his mind. He removed to our place next day with his whole family, and all his cattle. All our people rejoiced with us at this striking proof of the faithfulness of the good Shepherd to His wandering sheep. He had no wish to recover: but when we spoke of it, shook his head and smiled. He declared to his wife that he desired nothing better than to go to our Savior, for there was nothing

more on earth in which he could find pleasure. His wish was granted sooner than we expected, the Lord taking him home to himself, as we confidently believe, on the 19th of February. His withdrawal had occasioned a great sensation among all the Fingoes of the Zitzikamma; and as they were acquainted with the numerous obstacles which presented themselves to his return, they could not fail to recognise, in that event, the mighty hand of God. They were obliged to acknowledge that Joseph had acted contrary to God's will, in withdrawing himself, after baptism, from the sound of His word. We are gratified to observe that a number of wild Fingoes have begun to attend the preaching since his death, and that many of our people have been strengthened in their determination to live solely to the Lord.

The Hottentot Captain, Leopold.

The remains of the aged Hottentot Captain Leopold, were carried to their resting-place. He has been a communicant since the year 1818, and walked among us as a sincere child of God. His rank was of no further use to him than as it entitled him to a daily stipend of 2s. from government; but as the senior overseer of the settlement, he enjoyed universal esteem and respect. He was an humble, peace-loving man; his deportment was a source of gratification to us, and his solid remarks on spiritual subjects often edified us.

Caroline Jager.

The funeral of Caroline Jager, a girl of eighteen, who was last year admitted to the Holy Communion. It was evident that she had profited by the instruction received at school and church, and that she had learned to know herself. Being asked by a sister, in her illness, whether she could give up her relations and every thing on earth, she replied, "My only wish now is for our Savior to take me;" adding, "I thought that he had forgiven me all my sins, but now I sometimes fear that I am too bad for heaven." She begged to be remembered in our prayers.

George Pontac.

George Pontac, who was baptized only two months ago, departed this life at a neighboring farm. On his return from his work to Genadendal, he was attacked by so violent a fit of colic that he could proceed no farther, but was obliged to throw himself on the ground and lie there. His companion, strange to say, forgot to mention the circumstance on arriving at Genadendal, and the poor sufferer lay there in the open air for three whole days, till the

owner of the adjacent farm heard of it, took him in, and sent word of it to his relations here. They found him still alive and conscious. He expressed himself as a poor sinner, who, reconciled through Christ, could depart in reliance on His mercy; soon after which he expired. His remains were interred on the farm.

Matthew Robyntje.

The funeral of the aged communicant, Matthew Robyntje, who had reached the age of ninety-six years. He was living here at Bavianskloof, when the brethren Mareveld, Schwina, and Kühnelt, arrived here fifty years ago, and has been for forty-six years a respected and exemplary member of the congregation.

Tabea Schuman.

The funeral of Tabea Schuman, many years a communicant sister. She had learned at school to read and write. The Holy Spirit early kindled in her heart a love to the Lord Jesus, and cleaving to Him in simplicity, she was preserved from all deviations. She delighted to speak of spiritual things to her friends, especially of what she heard at church, and, by her explanations, was often a means of edification to them. During her lingering illness, she spent her time in converse with the Lord, imploring Him to forgive her every thing by which she had grieved Him, that she might appear before him with joy, as a sinner whose robes were washed in His blood.

Timothy Toa.

The funeral of Timothy Toa. He was originally brought as a slave from Mozambique, and grew old in a state of slavery, till, on the Emancipation Act being passed, he removed to Genadendal. His baptism, last July, was a subject of great rejoicing to him, and he shed tears of gratitude for the mercy which he had received from the Lord. Nor was he unmindful to attest his gratitude by his walk and conversation. Though old and infirm, and, consequently, very poor in outward circumstances, he was always happy, and spoke of his thankfulness to the Lord for bringing him hither, and granting him the forgiveness of his sins.

Hannah Bell.

She was a ripe Christian, deeply instructed in the things pertaining to the kingdom of heaven. Those who knew her, and saw her in her illness, will bear me out in saying that she evinced a depth of spiritual feeling, an insight into God's own word, and a submission to His will, that was truly heart-comforting. Once, as I was leaving

her, she said to me, in a most earnest manner, "One thing I want God to do: I beg my Heavenly Father for that."—"What is it?" said I. "I want my Father not to take my senses from me before I die. I don't want to say any thing for the enemy to take hold of?"—I was struck with this; and not making an immediate reply, she said, "I don't fear for myself: all is right here," pointing to her heart: "*the blood of Jesus Christ cleanseth from all sin.*"—I then said that all the circumstances of our death were ordered of the Lord, and that it mattered little what we said or did when reason was dethroned, quoting to her the remark of Newton, "Tell me not how a man dies; but shew me how he lived." It did not seem good to her Heavenly Father to answer her request. In her last moments she was unconscious. But what mattered it? She had owned and confessed her Savior in death; and is now, beyond a doubt, owned and accepted by Him in heaven.

Missions a Glorious Enterprise.

An extract of an address delivered at the annual meeting of the Wesleyan Missionary Society, (Eng.)

Africa.

On meeting together in this hall, in former years, we heard of Mr. Freeman's Christian courage in the audience-hall of the King of Ashantee, who had blocked his cornice with the skulls of conquered enemies: now we hear of him at Badagry, near the horrible fetish tree and fetish hut, setting up, on lofty pillars, a house for God: we behold him, as we peruse his journal, marching through the streets of Understone, as it is lined with black savages, with no military protector, and with nothing in his hand but the peaceful "ensign of the root of Jesse," to preach to the king and to his courtiers the unsearchable riches of Christ. We have seen him proceed to the grim palace of Dahomi, a palace embattled with the skulls of men slain in war, and beneath its walls he bent his knee, and by his example taught us to pray that *the habitations of cruelty* may soon become the abodes of peace. I remember, when first reading of the marches of Alexander, I was much excited; so, also, when reading of the invasion of this country by Julius Caesar; and who could read of Napoleon's bold march across the Alps, and not be moved? But I am much more moved and excited when reading of Freeman's march into the interior of Africa.

There are other scenes celebrated in history and in song that are far inferior to the scenes of missionary enterprise. It is recorded of the conqueror of Mexico, that, when he had landed his troops, he gave his boats to the fire, so that death or conquest should be the result. But look at Freeman, without a military attendant, walking calmly through the streets of Understone, lined with blood-stained savages, as he goes to proclaim in the palace yard of death itself the Savior to be *King of kings and Lord of lords.*

Extract of an address by J. A. James, at the annual meeting of the London Missionary Society.

Who shall teach China?

Providence has now thrown back the doors of China, and has opened a path, if not into the interior of China, at least into a portion of the empire. The great wall is tottering. Where are the troops who are to march up and take possession of the land? I will tell you—at Rome! They are already in motion. Protestant Christians of Europe and America! Protestant Christians of every section of the Christian church! look at Rome! look at China!—Rome is looking at it. Hasten to China! Rome is hastening thither; and unless we are all on the alert, China will yet belong to Rome. With a sublime ambition she is aiming at the celestial empire; and with a minute one (for all policy is hers) she is stooping down to the little spots of Polynesia. We must be on the alert, or Rome will yet possess the world. Let us recollect that she states one of the evidences of her apostolicity to be her universality. She sees that Protestantism is rising up to dispute with her that evidence of apostolicity, and she is planting her missionaries all round the globe. We shall have to fight with the see of Rome for almost every mission which we have; but with God on our side, we have no need to fear on whom will rest the victory.

Visit to Kowloon.

EXTRACT OF A LETTER FROM MRS. MACGOWAN TO A FRIEND.

Kowloon is one of the out-stations of the Baptist Board of Foreign Missions, and was visited a few months since by Dr. and Mrs. Macgowan, in company with the lamented Mrs. Shuck and others. The following interesting sketch of the visit has been kindly furnished for our perusal.

A short time since, we crossed over to the continent, nearly opposite Hongkong, but were obliged to take a somewhat circuitous route round a small bay. The approach to the town was striking and picturesque; water-worn rocks of every imaginable form, jutting into the sea, and some, many yards from the shore, either isolated or in straggling groups, resembled huge fungi. There was one to the left exactly like an enormous mushroom. Vegetation here and there appeared in rich luxuriance in the small valleys or clefts between the rocks. To the right, several small, neat villages were nestling in green foliage under the lofty mountains, every where seen on this part of the coast. Light wreaths of blue smoke were curling upwards, and reminded me of the rural hamlets of home. The absence of palm trees contributed to destroy the oriental character of the scenery.

The town of Kowloon presents nothing imposing, a few low buildings, and small granite fort, being alone perceptible from the shore. It is, however, extensive, and contains, with the adjacent villages, a population not less, perhaps, than 10,000. The fort was small, though regularly built, and mounted with half a dozen pieces of rusty-looking cannon.

On landing, the inhabitants came flocking from all parts to gaze at us, Mrs. Shuck and myself being the first foreign females who had landed there. The crowd was very great ; but being in sedans, we were protected in some degree. My gloves seemed to excite great surprise, and on drawing them off, the women uttered a shout, and then tried to examine my hand, imagining them, perhaps, to have been a portion of my skin. We went towards the residence of the principal mandarin, through narrow, dirty streets, where garbage, filth, children, and pigs, were wallowing together. The odor was in some places almost suffocating, from accumulations of all descriptions being suffered to remain undisturbed. The Chinese are excessively dirty in their habits, and Dr. Macgowan says the northern cities and villages are no less filthy than Kowloon. The shops presented some neatness in the arrangement of their saleable articles.

On arriving at our destination, the entry was nearly closed up by a large muckhill, similar to the others ; at last we were set down in the hall of entrance, separated from the principal chamber by an open door covered with a painted bamboo screen. The walls were of wood, gravel, and granite, lofty, but of rude construction. The only ornaments were large dried fish, emitting a fetid smell, which hung near the screen. On being ushered in, our

party were received with great politeness by the mandarins ; they kept continually bowing, with their hands clasped together, and motioned to Mrs. Shuck and myself to be seated. This was a great mark of respect, shewn to us as being the first foreign females who had paid them a visit. The principal mandarin was a corpulent, kind-looking man, about fifty, dressed in unbleached grass-cloth (a kind of linen), without any insignia of his office : the other chief officer much resembled him, and about twenty subordinate mandarins and police were ranged in lines near the door. They inquired our ages, whose wives we were, &c., &c. ; these questions being deemed peculiarly polite in China ; after which tea was served in elegant little porcelain cups ; and various sweetmeats, such as preserved orange, citron, and dates, with wampees, (a species of lichen,) sliced turnips well sugared, and water-melon seeds, were placed before us. The floor of the lofty, but dirty room, was a composition of lime and earth ; the walls were of plaster, whitewashed, on which some rude paintings were displayed in faded colors ; one being a most primitive attempt at map-making, intended for a sketch of the surrounding harbors and islands, in brown and green ; the other representing a Chinese barber ; both drawn on the walls. The furniture consisted of some half dozen clumsy chairs, three or four small tables, and a raised divan at one end for the purpose of smoking, covered with a tattered carpet. A few files, with official letters appended, and two or three notices in Chinese affixed to the walls, formed the *tout ensemble* of the apartment.

Dr. Macgowan and myself went into the inner rooms, where we found several mandarins smoking opium, and examined the noxious drug and pipe. One of them, pointing to his wrist, asked Dr. M. if he was not a doctor. The poor creature was pale and emaciated. Their bed-chambers were small, with little four post beds placed against the sides of the rooms, and covered with musquitoes curtains; a few chairs, and trunks for clothes, composed the furniture. On leaving the house, we visited a beautiful grove composed of guava, wampees, and other fruit trees, in the midst of which is a fine temple dedicated to the "Queen of Heaven." Our approach wound through small patches of garden ground; among the vegetables, the most abundant were the sweet potato. The pathway was paved with granite blocks, and the hedges mainly composed of the cactus, or prickly pear, only found in green-houses at home.

trees. These last seemed to be regarded with peculiar veneration, as in front of each, a small temple was fixed to the tree : incense sticks were burning, and offerings of tea standing on the altar. The temple in the grove is a beautiful specimen of Chinese architecture. Various flowers and fruits in relief were exquisitely executed, and the whole building harmonious in its design. The terrace was covered with choice flowering shrubs, in handsome porcelain jars, presented as offerings to the idol within. The latter was a misshapen mass of finery and deformity, before whom cups of tea and fruit were standing. Incense is constantly kept burning, by the ignorant priest who keeps the temple. Truly these poor creatures worship "an unknown God," for they are in a state of complete darkness as to the objects of their adoration, through the ignorance of their priests. Mr. Shuck proclaimed the gospel in this heathen temple, in which we afterwards dined. Since our visit, the mandarins have granted the use of this temple to our mission for a chapel and dispensary. Mr. Shuck preaches there regularly once a week, and Dr. Devan prescribes for the sick, who repair thither in crowds. We are full of hope that the Lord having opened this door, will bless their labors among these poor people.

Several of the women had pleasing, intelligent countenances ; they were dressed much the same as the men. Their earrings consisted of two rings, one within the other, one of gold or silver, and the other of a stone called *jade*, of a bluish green tint. They wore bracelets of the same, and rings on the fourth finger of the left hand, which, probably, as in many other

lands, designates a married woman. Infants, and even children of three years old, were slung at the backs of their mothers. The sling is a piece of cotton cloth, made square, with strings of the same material fastened to the four corners ; the centre, in some cases, was gaily ornamented. Two of the strings are tied round the shoulders of the mother, and two round the waist. The American Indians carry their children much in the same manner.

We returned to our boats from this deeply interesting visit, full of pity for these poor pagans, to whom, alas ! my visit had been one of pity alone, not being able to speak to them of a Savior's love, which I long to do.

A few days after our visit, the mandarins arrived at the mission house with all due pomp and ceremony. Their approach was announced by the sound of an immense gong, and soon after a group of some twenty or thirty men, bearing gaudy-colored flags, signified the near arrival of these high dignitaries. The chief was in a sedan, borne by four men, and dressed very differently than at our visit. His robe was of dark blue silk ; his cap, of a peculiar form and partially covered with red floss silk, was surmounted with a blue glass button. The other mandarin wore a white button. Two servants were stationed one on each side, whose office was to fan him and hold his pipe. The pipe was rather small, and only contained sufficient tobacco for two or three whiffs, when it was replenished by the attendant : the smoke was ejected through the nostrils. My accordion struck them with wonder ; they listened with great attention and appearance of surprise.

American Baptist Board of Foreign Missions.

Recent Intelligence.

ARRACAN.—Death of Mrs. Abbott.

In a recent number we announced the alarming illness of Mr. Abbott, with a request that the friends of missions would remember him in prayer. His claims to our sympathy and fervent intercessions, cannot be felt to be less constraining, now that the hand of the Almighty hath removed from him "helper and friend." Mrs. Abbott died at her residence in San-

doway, Arracan, on the evening of the 27th of January.

The only particulars yet received of this painful event are communicated by Mr. Stilson, of Akyab. Writing Feb. 8, Mr. Stilson says,—

She had but recently returned from a tour in the jungles at the south, whither she went to become nurse for br. A. in case he should be very ill ; as she feared he would be. During their absence, both of their children were

quite ill of fever, and she suffered not a little from *tic doloreux*. Br. A.'s health, so far from being injured by his labors in preaching, as was expected, became decidedly improved. Mrs. A., therefore, remarks in her last letter to Mrs. S., "You are aware that I went to take care of Mr. A., but, strange to say, he became nurse, and I and the children patients for a good part of the time." After giving an account of their very interesting meeting at Great Plains, and then of the distressing sickness of her children, she remarks concerning her own health, "I am but just able to drag about, though I have no disease in particular. Ascending a short flight of stairs puts me so out of breath that it is with difficulty that I can speak for a quarter of an hour afterwards." The disease of which she died, Br. A. thinks, was an affection of the heart. The following is an extract from his letter to me, announcing the sad event. "You will hardly expect to hear of the death of Mrs. Abbott.—She is gone;—her corpse lies in the other room, and natives are crowding around and lamenting. Yes, the hand of the Lord is upon me. Mrs. A. died last evening at 10 o'clock. On the 24th she was attacked with fever again;* and at 10 P. M. the same evening she gave birth to a son. On the 25th a slight fever,—thirst unquenchable,—difficulty of breathing increased,—at evening she could scarcely speak. But Dr. L. said she had the *asthma*, and I hoped for the best. On the 26th she grew worse,—sank very low, but rallied;—appeared better on the 27th in the morning,—fever commenced at noon,—and such distress at the heart! She sank down and died at 10 P. M.

"I conversed with her through the day a little; she said she felt *happy*. But as I supposed it was *asthma*, I did not think her so near her end. The doctor acknowledges now, that he deceived me! She did not seem to be aware of the approach of her dissolution. Her hard breathing continued till the last. I think she died of an affection of the heart; and I have not the least doubt is a glorified saint on high."

On the 29th he adds,—

"Mrs. Abbott was buried at evening. There she lies beside her two children who preceded her.—I have been

wonderfully sustained in this trying hour."

BURMAH.—Last advices from Maulmain were to Jan. 25. The missionaries were in their usual health, except Miss Lathrop, who was expected to leave in a few weeks for this country *via* England. Mr. Simons was intending to improve the same opportunity, accompanied by his children. Messrs. Vinton, Stevens, and Ingalls, had returned from Rangoon. "Though hope has long been deferred as to an 'effectual door being opened' into Burmah Proper, and we have nothing yet to encourage us save the promise of Jehovah, yet it may be best to look around for men suited to that field, in hope that when they are found, the Lord will make way for them to enter at once on their work." Mr. and Mrs. Binney were at Chetthingsville. Mr. B. had commenced preaching to the Karens; Mrs. B. had a school of twenty or more Karen children. A suitable site had been selected for the Karen theological school, and buildings were to be erected before the rains of summer; at which time the school would be opened. A terrific fire had devastated the north part of Maulmain, consuming from 800 to 1000 houses.

ASSAM.—Mrs. Cutter was in feeble health Jan. 2, the date of Mr. C.'s last letter, but the prospect of recovery was favorable. The mission is greatly indebted to the professional services of Dr. W. J. Long, of the Assam Company's Establishment, and other medical gentlemen of the East India service. Mr. Cutter has resumed his mission schools at and near Sib-sagar; the number now in operation is twelve. Messrs. Brown and Bronson have recently made a "most satisfactory preaching tour" through the more populous parts of the lower district, as far as Gowahatti; at which place a church was regularly organized in January. The Gowahatti branch consists of seven members.

CHINA.—Dr. and Mrs. Macgowan were at Hongkong in December, earnestly await-

* She had had fever before in the jungles.

ing an opportunity to proceed to Ningpo,—
and prosecuting, meanwhile, the study of
the Chinese language.

SHAWANOE MISSION.—Four persons
were added to the Ottawa church by bap-
tism April 6, and two restored. A distinct
church was constituted at Stockbridge,
under the care of Mr. Pratt, on the 13th.
The missionaries were in health, except
Miss Kelly, who was confined with inter-
mittent fever.

Donations,

FROM APRIL 1 TO MAY 3, 1845.

Maine.

Penobscot Aux. Soc., J. C. White tr., as follows:	
Corinth, ch. and soc., mon. con.,	12,18
Bangor, do. do., do. do.,	17,20
North Bangor, ch. and soc.,	1,64
Bangor and Glenburn, ch. and soc.,	3,05
North Newport, do. do.,	1,50
Hampden, Moses Briggs	2,00
	37,57
Kennebec Association, Gilbert Pullen tr., as follows:	
Cornville, Female Missionary Soc.,	4,56
Mount Vernon, ch. and soc.,	10,00
Augusta, 1st do. do.,	19,50
Sidney, ch. and soc., per Rev. Wm. Tilley,	6,00
	40,06
Winthrop, Rev. F. Merriam, balance of subscription,	12,00
Hancock Association, D. Mor- gan, Jr., tr., for Karen Mis- sion, as follows:	
Mrs. Hannah Gillpatrick	,50
Sullivan, a lady	2,00
Eden, Fem. Prim. Soc.,	2,01
Sedgwick, 1st ch. and soc., as follows:	
Mon. con.	4,00
do. do., females	3,00
Benev. Soc.	21,49
	28,49
	33,00
York Association, J. M. Thomp- son tr., per Rev. A. Joy, as follows:	
Kennebunk, 1st church and soc.,	11,75
do. Village, do. do.,	10,25
	22,00
South Buxton, ch. and soc., per Rev. A. Wilson,	19,25
	168,88

New Hampshire.

New Hampshire State Conven- tion, John A. Gault tr., as follows:	
East Weare, Mrs. Hannah Eaton	25,00
Milford Association, the same being from the 1st ch. and soc.,	
Nashua, per Rev. D. D. Pratt,	50,00
Sundry sources	233,95
	308,95
New Hampton, Rev. John New- ton Brown, per J. G. Loring,	25,00
Amherst, individuals, collected by Miss Lucy Damon, per Rev. Aaron Haynes,	12,32
Littleton, Thomas Nye, per Rev. A. Haynes,	2,00
	348,27

Vermont.

Woodstock Association, Ryland Fletcher tr., to support a missionary, as follows:	
East Townsend	20,00
East Windsor	15,00
	35,00
Grafton, ch. and soc., per Henry Holmes,	20,00
Jamaica, ch. and soc., per Rev. N. Cudworth pastor,	3,00
Jonesburg, Mrs. Lois Clark, per Levi P. Park,	5,00
	63,00

Massachusetts.

Boston, Baldwin Place, an aged member, per Thomas Shaw,	4,37
do., Harvard St. ch. and soc., mon. con. for April, per J. Putnam,	35,38
do., Federal St. do. do., mon. con. for do.,	10,00
do., Charles St. do. do., mon. con. for do., per Samuel S. Green,	8,40
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	80,00
do., do. do. Young Men's Benev. Soc., B. G. Smith tr.,	65,00
	145,00
do., do. do. Mass Meeting, per Thomas Shaw,	189,50
do., Tremont St. ch. and cong., per Rev. N. Colver, as fol- lows:	
for Karen Mission,	29,14
from children in Sabbath school,	,37
	29,51
do., a lady	10,00
South Boston, ch. and cong., per Rev. D. Dunbar,	66,00
Middleborough, Rev. J. Hol- brook, per Rev. Wm. Heath,	,50
do., Central ch. and soc., per Rev. E. Nelson,	40,00
Framingham, Fem. Mite Soc., per Mrs. Mehetable Gaines,	17,00
Florida, Mrs. Freeloove Drury, for Burman Mission, per F. A. Cady,	5,00

Haverhill, 1st ch. and soc., for support of a missionary, per Rev. A. S. Train,	300,00
Dedham, Miss Eliza Jameson	25,00
Worcester, 1st ch. and soc., per Rev. S. B. Swaim, as follows:	
Mon. con. for 3 months	31,00
A widow's mite	5,00
	36,00
West Cambridge, ch. and soc., per Rev. T. C. Tingley,	6,36
Beverly, 1st ch. and soc., per Rev. C. W. Flanders,	30,00
Millbury, ch. and soc., per Rev. James Upham,	13,00
Rowley, do. do., per Rev. Cephas Pasco,	2,00
Brookline, ch. and soc., per Rev. Wm. H. Shailer, as follows:	
Mon. con.	300,00
Ladies' subscription	45,25
Individuals	19,75
	365,00
Andover, Peter Temple	5,00
Salisbury and Amesbury, ch. and soc., mon. con., towards support of a native Burman preacher, per Rev. E. N. Clark,	50,00
Southbridge Centre, ch. and cong., per Rev. S. S. Cutting, pastor, as follows:	
Balance of sub. for 1844,	12,55
Mon. con.	42,45
	55,00
West Wrentham, Sab. school, per J. C. Boomer,	5,80
New Bedford, Mrs. Tripp, to support an orphan boy to be named James Tripp, at the Assam Orphan Institution, under the care of Mr. and Mrs. Bronson, per Maria T. Jackson,	24,00
Lowell, a female friend, per Rev. Ira Person,	15,00
Rehoboth, ch. and soc., per Rev. Henry C. Coombs,	4,50
Southboro', Rev. M. Ball	25,00
	1522,32

Rhode Island.

Fruit Hill, Sab. school, for Sab. schools in Burmah, per S. Belden, superintendent,	11,00
Smithfield, Rhoades B. Chapman, balance of subscription to April, 1845,	15,00
Rhode Island State Convention, V. J. Bates tr., as follows:	
Providence, 1st ch. and soc., as follows:	
Young Ladies' Foreign Miss. Soc., Miss Hannah Daniels tr.,	43,50
Mo. concert for April,	44,02
Part of annual sub. for 1844, per N. Bishop,	109,00
Prof. Wm. Gamwell	20,00
Sab. school, R. E. Eddy superin't,	14,00
	230,52

Newport, 1st ch., as follows:	
Rev. Joseph Smith	25,00
Mon. con.	33,07
Ladies' Sewing Circle	3,58
	61,65
Valley Falls, ch. and soc., mon. con., per H. Marchant,	20,78
Fruit Hill, do. do. mon. con., per Rev. H. T. Love,	10,75
Warren, ch. and soc., as follows:	
Mon. con.	14,88
Ladies, for scholarship at Maulmain,	25,00
per Rev. J. P. Tustin,	39,88
North Kingston, ch., per Rev. E. Stilman,	2,50
Providence, Meeting St. ch. and soc., per A. Morse,	2,08
East Greenwich, individuals, per Rev. J. H. Baker,	7,50
Cumberland Hill, Rev. H. G. Steward, in part of his subscription,	26,00
Slateraville, individuals, per Rhoades B. Chapman,	8,00
	403,66
Woonsocket, Miss Anna C. Bullock, per Rev. J. B. Brown, do. Falls, ch. and soc., per Rev. J. B. Damon,	4,00
Pawtuxet, Rev. Zalmon Toby	27,00
Providence, as follows:	5,00
A colored friend	,05
A friend, for Burman Mission, per Rev. Moses Curtis,	,50
Mrs. Ives and Mrs. Eliza B. Rogers, for support of a child, to be named Eliza Ward, in the Orphan Asylum under the care of Mr. Bronson,	24,00
Public contributions at the annual meeting of the Board,	111,33
	136,38
	601,

Connecticut.

New London, Rev. John Blain	25,
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New York.

New York city, John Dowley, for support of Dr. Macgowan,	400,00
do. do. do., Oliver St. Fer. Miss. Soc., per Rev. Elisha Tucker, as follows:	
for support of Dr. Devan,	200,00
" general purposes,	952,03
	1152,03
do. do. do., Oliver St. Fam. Fer. Miss. Soc.,	

Mrs. E. E. Bleecker	
sec., as follows:	
towards support of	
sch'ls in Burmah, 68,03	
For support of a	
native preacher	
in China, as fol-	
lows:	
Mrs. Isaac New-	
ton	20,00
Mrs. George	
Colgate	20,00
Mrs. Alfred	
Decker	10,00
Mrs. Charles	
W. Milbank	10,00
Mrs. Jane	
Bleecker	20,00
Mrs. Garrett	
N. Bleeck-	
er	20,00
Miss Han-	
nah Cald-	
well	20,00
	120,00
for general pur-	
poses,	180,11
	368,14
	1520,17
do. do. do., Laight St. ch. and	
soc., per Rev. W. W. Everts,	75,00
do. do. do., Norfolk St. ch. and	
soc., Rev. George Benedict	
pastor, per Rev. D. Bellamy,	60,00
do. do. do., Amity St. ch. and	
soc., per Rev. Dr. Williams,	536,64
do. do. do., Berean ch. and soc.,	
per Rev. J. Dowling, as fol-	
lows:	
Male Miss. Soc., H. V. Clear-	
man tr.,	80,00
Fem. do. do., Mrs. Ma-	
ria S. Dowling tr.,	50,00
	130,00
West Troy, Thomas Shrimpton,	
per Rev. O. Dodge,	5,00
Bridgewater Association, per	
Rev. A. L. Post,	20,00
Hamilton, two friends of missions,	
members of the church,	20,00
do.. Soc. of Inquiry, A. J.	
Bingham tr.,	29,50
per Prof. Spear,	49,50
Worcester Association, per John	
Hayden,	50,85
Milton, ch. and soc., as follows:	
general purposes,	27,50
Fem. Karen Soc., for	
the support of a Ka-	
ren preacher, per Rev.	
Wm. B. Curtis,	32,50
	60,00
Albany, Pearl St. ch. and soc.,	
per Rev. Dr. Welch, as fol-	
lows:	
general purposes,	369,00
Ladies, for the support	
of a Burman preacher,	105,00
	474,00
Staten Island, 1st church and	
soc.	37,50
Bridgeville, Miss Bush-	
nell	2,50
per Rev. S. White,	40,00
Brooklyn, Fem. For. Miss. Soc.	
of the 1st ch., Mrs. J. Dezen-	
darf tr., per Rev. J. L. Hodges,	212,00

do., do. do. do. do. of Pierrepont	
St. ch., A. T. Tickbourn tr., per	
Rev. E. E. L. Taylor,	113,50
Clifton Park, ch. and soc., per	
Rev. F. S. Park,	14,85
Wayne Association, as fol-	
lows:	
Palmyra, church and	
soc.	25,53
Ladies, 2d do. do.	4,77
Williamson, do. do.	1,25
Walcott, do. do.	1,20
Rose, do. do.	2,86
Ontario, do. do.	,59
Clyde, do. do.	15,63
Macedon, do. do.	6,86
A. Gillett	1,00
Lydia Andrews	,12
Mrs. Sweet	,18
Contribution	4,20
	64,19

Madison Association, as	
follows:	
Delphi, church and	
soc.	36,00
Stockbridge, ch.	
and soc.	4,75
Hamilton, 1st ch.	
and soc.	183,40
do., 2d do. do.	5,00
Cazenovia, 1st ch.	
and soc.	61,36
do. Village, ch.	
and soc.	52,03
Lenox, do. do.	16,78
Eaton, 1st do. do.	9,95
do., 2d do. do.	19,12
Nelson, 2d do. do.	2,25
Lebanon, do. do.	4,75
Madison, do. do.	36,41
Chittenango, ch.	
and soc.	8,50
D. Woodworth	,50
Collection	12,10
	452,90
Cortland Academy, Youths'	
Miss Soc., — Storrs tr., for	
Mrs. Bennett's school, in Ta-	
voy,	20,00
Homer and Cortlandville,	
Juv. Miss Soc., for the	
support of a native Chi-	
nese preacher,	20,00
Oneida Association, per E.	
Palmer,	15,00
Gouverneur, Fem. Miss.	
Soc.	12,00
Mrs. Sally Warner	,25
E. Walcott	10,00
Mrs. Betsey Payne	10,00
Mrs. John Burden	1,00
Reuben Winston	1,00
Mrs. Abigail Winston	5,00
Levi Farr	1,00
per Rev. Alfred Bennett,	
agent of the Board,	612,34
	4373,85

New Jersey.

New Jersey State Convention,	
P. P. Runyon tr., as follows:	
New Brunswick, church and	
soc.	50,00
do. do., Youths' Miss.	
Soc.	223,00
per Rev. George Bliss,	
pastor,	273,00

Pennsylvania.

Philadelphia, Sansom St. Fem. Miss. Soc., for promoting Foreign and Evangelical Missions, Eliza Sailer tr., per Rev. Wm. Shadrach,	770,67
do., Spruce St. ch. and soc., per J. M. Linnard, as follows:	
Mon. con.	130,00
Female Burman Bible Soc.	80,00
	210,00
do., 1st ch. and soc., as follows:	
Fem. Miss. Soc., to be appropriated as follows:	
for support of two native Karen preachers,	200,00
" do. of a Burman boy, named R. B. Semple,	25,00
" education of an African boy, named P. H. Cassady,	25,00
" education of a Karen girl, named Georgiana Boardman,	25,00
" general purposes,	37,00
	302,00
Youths' Burman Tract Soc., female department, No. 1,	70,00
Sunday School, Miss. Soc., male do., No. 2,	50,41
do. do. do. do., male do., No. 5,	20,00
Infant school	3,57
Half collections of mon. con.	73,51
Thomas Wattson	50,00
John C. Davis	50,00
Washington Butcher	20,00
Wm. S. Hansell	20,00
Joseph Jones	5,00
Harriet Easby	5,00
Lewis Debozier	10,00
John M. Ford	5,00
Charles Keen	5,00
George B. Ide	5,00
S. A. Caldwell	5,00
Mrs. Garretson	5,00
R. McPherson	5,00
John McCloud	3,00
Margaret Sheppard	2,00
Sundry donations	65,51
	780,00
do., 3d ch. and soc., per Rev. G. S. Webb,	84,00
do., 10th do. do., per Rev. J. Kennard,	225,00
do., 11th do. do., per Rev. A. D. Gillette,	50,00
Marcus Hook, Samuel Walker, per Rev. M. J. Rhees,	3,00
Logan Valley, ch. and soc., per A. K. Bell,	19,00
An unknown person, proceeds of gold pin sold,	1,67
Falls of Schuylkill, Wm. Simpson	1,00
Pittsburg, Miss F. M. Hill, per Rev. W. Shadrach,	5,00
West Philadelphia; ch.	

and soc., per Taylor B. Atkinson,	20,17
Balligomingo, ch. and soc., per Bethel Moore,	52,00
West Chester, S. E. Edmonds, for support of Mrs. Wade,	10,00
Hilltown, ch. and soc., per Rev. Joseph Mathias,	7,50
Washington, Fem. For. Miss. Soc.	11,40
do., mon. con.	5,00
Donegal, Fem. For. Miss. Soc., also a gold ring,	2,42
Milesburg, Sabbath school	2,00
do., mon. con.	5,50
per Rev. G. J. Miles,	26,32
Eaton, ch. and soc., mon. con., per Rev. M. M. Everts,	5,00
per Rev. B. R. Loxley,	147,66
	2270,33

Delaware.

Wilmington, 2d ch. and soc., per Rev. M. J. Rhees, as follows:	
Mon. con.	82,85
Sunday school box	12,00
Infant school	5,15
	100,00

South Carolina.

Beaufort, Rev. Dr. Fuller, for support of a missionary, per Rev. Dr. Wayland,	400,00
State Convention of the Baptist Denomination in South Carolina, Alex. J. Lawton tr.,	112,62
Lower Three Rivers, Barnwell District, Rev. Elliot Estes,	10,00
	522,62

Kentucky.

Louisville, 2d ch. and soc., per C. C. P. Crosby, as follows:	
Mon. con., for China Mission,	50,00
Fem. For. Miss. Soc., for support of Myat Kyau,	50,00
	100,00
"Western Baptist," per Rev. B. R. Loxley,	41,67
	141,67

Ohio.

Bradford, ch. and soc., per W. B. Hillman,	6,00
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Legacies.

New Ipswich, N. H., Elizabeth T. Sanderson, for the German Mission, (\$12,00 for support of a colporteur) per Lucy Sanderson,	17,00
New York State, James H. College, per Rev. Alfred Bennett,	20,00
Cincinnati, Cortland Co., N. Y., Mrs. Betsey Hakes, per Rev. Alfred Bennett,	100,00
	137,00
	\$10,548,48

H. LINCOLN, Treasurer.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

JULY, 1845.

NO. 7.

American Baptist Board of Foreign Missions.

THIRTY-FIRST ANNUAL MEETING.

Providence, Wednesday, April 30, 1845.

A preliminary meeting for devotional services was held in the Lecture Room of the First Baptist Church in Providence, R. I., at 9 o'clock, A. M. Prayers were offered by the Rev. Messrs. Elisha Tucker of New York, S. J. Drake of New Jersey, I. E. Bill of Nova Scotia, and Rollin H. Neale of Boston.

At 10 o'clock the Board assembled, agreeably to appointment, in the meeting-house of the First Baptist Church. In the absence of the President, the Rev. Daniel Sharp, D. D., the chair was taken by the first Vice President, the Rev. Spencer H. Cone, D. D.

The following members were present :—

Rev. FRANCIS WAYLAND, D. D., <i>Pres. of the Con.</i>	}	EX OFFICIIS.
“ JAMES B. TAYLOR, <i>Sec. of the Con.</i>		
“ ROLLIN H. NEALE, <i>Assist. Sec. of do.</i>		
Rev. SPENCER H. CONE, D. D.,	}	VICE PRESIDENTS.
“ GREENLEAF S. WEBB,		
“ JAMES M. LINNARD, Esq.,		
Rev. BARTHOLOMEW T. WELCH, D. D.,		
Rev. SOLOMON PECK,	}	COR. SECRETARIES.
“ ROBERT E. PATTERSON, D. D.		
“ BARON STOW, RECORDING SECRETARY.		
Hon. HEMAN LINCOLN, TREASURER.		

MANAGERS.

Rev. JOEL S. BACON,	Rev. JEREMIAH B. JETER,	“ WILLIAM LEVERETT,
“ ALEXANDER M. BEEBEE, Esq.,	“ JOHN PECK,	“ JOHN M. PECK,
Rev. ALFRED BENNETT,	“ BARNAS SEARS, D. D.,	“ ADIEL SHERWOOD, D. D.,
“ IRAH CHASE, D. D.,	“ ELI B. SMITH,	“ SAMUEL B. SWAIM,
“ GARDNER COLBY, Esq.,	“ EBENEZER THRESHER,	“ ELISHA TUCKER,
“ WILLIAM COLGATE, Esq.,	“ ROBERT TURNBULL,	“ NATHANIEL W. WILLIAMS,
“ WILLIAM CRANE, Esq.,	“ WILLIAM R. WILLIAMS, D. D.	
Rev. ROBERT W. CUSHMAN,		
“ ALBERT DAY, Esq.,		
Hon. JAMES H. DUNCAN,		
Rev. JAMES N. GRANGER,		
“ WILLIAM HAGUE,		
“ GEORGE B. IDE,		

Grand River, in Michigan, have not been received into the treasury of the Board.

Adjourned till Thursday, at 10 A. M. Prayer was offered by Rev. John Peck, of Cazenovia, N. Y.

The annual sermon was preached in the evening, agreeably to appointment, by the Rev. George B. Ide of Philadelphia. Text, Isa. xl. 9. Prayers were offered by the Rev. Pharellus Church, of Rochester, N. Y., and the Rev. William Dean, of Hongkong, China.

Thursday, May 1, 10 A. M.

The Board met agreeably to adjournment. Prayer was offered by the Rev. Joel S. Bacon of the District of Columbia.

The journal of yesterday was read and approved.

On motion by the Foreign Secretary, seconded by the Rev. Dr. Welch,

Voted, That ministering brethren present, in good standing in their respective churches, be invited to sit with the Board, and participate in its deliberations.

The Rev. Mr. Jeter, at his own request, was excused from serving on the Committee on European and African Missions, and the Rev. Dr. Chase was appointed to fill the vacancy.

The following additional Committees were nominated by the President, and appointed by the Board.

On Publications :—Messrs. George B. Ide, A. M. Beebee, R. W. Cushman.

On Agencies :—Messrs. John Peck, John M. Peck, Albert Day.

The Committee on the Alabama Inquiries and the Reply of the Acting Board, reported, and the report was taken into consideration. Pending the discussion, the Board adjourned till 4 P. M. Prayer was offered by the Rev. Dr. Welch, of Albany, N. Y.

Thursday, 4 P. M.

The Board met agreeably to adjournment. Prayer was offered by the Rev. G. S. Webb, of Philadelphia.

The report which was under consideration at the close of the morning session was further discussed, and adopted, as follows :—

The Committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them, and ask leave to present the following statements, as embracing, substantially, their views on the subject to which the correspondence refers. They are happy also to add, that in these views the members of the Acting Board present, in general, coincide.

1. The spirit of the Constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent, that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingencies may arise, in which the carrying out of this principle might create the necessity of making appointments by which the brethren of the North would, either in fact, or in the opinion of the

Christian community, become responsible for institutions which they could not, with a good conscience, sanction.

3. Were such a case to occur, we could not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent on them to refer the case to the Convention for its decision.

All which is respectfully submitted, in behalf of the Committee,

F. WATLAND, *Chairman*.

On motion by the Rev. Dr. Welch, seconded by the Rev. N. W. Williams,

Resolved, That we sincerely and deeply sympathize with our brethren of the Acting Board, charged with the interests of the missions during the recess of the Convention, in the responsibilities they sustain, and the difficulties with which they are surrounded, and we now pledge to them our cordial coöperation and liberal support.

Adjourned till half past 7, for religious services. Prayer was offered by the Rev. John M. Peck of Illinois.

At half past 7 the Board met, with a large congregation, for religious services. Prayers were offered by the Rev. Dr. Williams of New York, and the Rev. Joseph Kennard of Philadelphia. Addresses were made by the Rev. William Dean and the Rev. Eugenio Kincaid. A-bâk, also, made a few remarks, which were interpreted by Mr. Dean.

Adjourned till Friday, at 8 A. M.

Friday, May 2, 8 A. M.

The Board met agreeably to adjournment. Prayer was offered by the Rev. N. W. Williams, of Augusta, Me.

The journal of yesterday was read and approved.

Messrs. B. M. Welch, S. Peck, and W. Leverett, were appointed a Committee to propose the time and place for the next Annual Meeting of the Board, and to nominate a person to preach the annual discourse.

The Committee on Indian Missions reported, and the report was adopted, as follows :—

The Committee on Indian Missions have examined that part of the report of the Acting Board relating to this subject, and find nothing to which it is particularly important to call the attention of the Board. These missions have been conducted, during the past year, with wisdom, economy, and success. God is evidently smiling upon them. Christianity and civilization are advancing, hand in hand, particularly among the Cherokees and Choctaws. Some of the tribes have recently suffered much from inundations, and it has been found necessary to rebuild some of the mission premises. The Rev. Mr. Potts, of the Choctaw Mission, has been transferred, by an amicable arrangement, to the Indian Mission Association. Did their means admit of it, it would be gratifying to the Board to extend their missions among our brethren of the forest, and, doubtless, such efforts would enjoy the divine blessing. But this is forbidden by the present state of our funds. It is hoped, however, that the Indian Mission Association will be enabled to occupy those parts of the field into which we cannot enter. Perhaps the day may not be distant, when our southern and south-western brethren will prosecute these missions with renewed energy and extended success.

All which is respectfully submitted,

A. BENNETT, *Chairman*.

The following resolution, offered by the Rev. J. N. Granger, and seconded by the Rev. A. Bennett, was adopted :—

Resolved, That this Board receive with gratitude to God and their brethren, the long-continued and valuable assistance to the missions of this Board, which the American Tract Society has afforded by its yearly grants in aid of the preparation and publication of religious tracts among the heathen nations for whom our missionaries labor; and that this Board tender to that catholic and national Institution, the assurance of their fraternal regards, and the expression of their trust that it may, through long years, hold on its course, increasing in strength and resources, in influence and usefulness.

The Committee on the State of the Treasury reported, and the report was adopted, as follows :—

The Committee on the State of the Treasury have considered the subject submitted to them, in so far as their limited opportunities have allowed, and offer the following report :—

The treasury department of the Board of Foreign Missions, the Committee regard as being merely a disbursing agent, whose duty it is prudently to expend all funds placed at its disposal, for such objects as are embraced in the design of the donors; and, as a general principle, the amount of expenditure should be limited by the amount of receipts. From the nature of the business, however, it is not to be expected that this balance can always be preserved with perfect accuracy. At one time there will be a balance at the close of the year, it may be supposed, against the treasury, of some thousands of dollars, and at another time an equal balance in favor of the treasury. But balances, in the opinion of the Committee, should not be allowed to proceed, for a succession of years, accumulating either in favor of, or against the treasury.

The Committee learn, with profound regret, that the balance against the treasury in the report of the present year, is, in round numbers, \$40,000; and that this balance has been accumulating for the last four years. In 1842, it was \$3000; in '43, \$12,000; in '44, \$27,000; in '45, \$40,000.

The Committee have made such inquiries into the causes of this increasing amount of indebtedness, and have examined such facts as their limited opportunities would allow; and have become satisfied that the principle which has been laid down as one which ought to govern this body, in the disbursement of its funds, is one which the Acting Board have endeavored to follow, but which, nevertheless, owing to the complicated nature of the business and the remoteness of the missions, they have not been able to reach. The expenditures of the Board have all been made, so far as the Committee have been able to learn, with due economy. The missionary stations are, in general, judiciously selected; our missionaries, all of whom we love and esteem, are as few at each of the stations, and, in some cases, even fewer than is required to perform the requisite labor; and their operations requiring an expenditure of funds are as limited as a just regard to the usefulness of each will allow. In these circumstances, there is an almost irresistible tendency to an increase of expenditure. The missionaries at each station ask imploringly for an increase of fellow-laborers, and their plea is sustained by the wants of perishing millions and a certain prospect of success. Such on the one hand is the pressure, not only for a continuance of the same ratio of expenditure, but even for an increase of expenditure: and on the other, the appalling fact stares us in the face, that there will directly come to maturity obligations for more than forty thousand dollars; which must be promptly paid, or the credit of the Board sacrificed, and, consequently, its means of future usefulness essentially impaired.

The Committee are decidedly and unanimously of the opinion, that this balance against the treasury must not be allowed to remain; that the Acting Board, unless they have a rational prospect of means for liquidating this debt, ought immediately to proceed to diminish their missionary stations, and to refrain from sending out additional missionaries until this end is attained.

The Committee, moreover, had they an opportunity, would submit it to every member in our churches, whether they are not sacredly bound by the solemn vows of their profession, to feel the pressure of this responsibility. Nothing is more obvious than the fact that if each member would contribute according to his ability, the whole difficulty would be at once relieved. Every mission station and every missionary would be abundantly sustained, and the success and the usefulness of each would be greatly increased.

All which is respectfully submitted,

J. M. LINNARD, }
WM. COLGATE, } Committee.
E. THRESHER, }

The Committee on Publications reported, and the report was adopted, as follows :—

The Committee on the Publications of the Board, report :—

That they find two publications of the Board in circulation,—the American Baptist Magazine and the Macedonian. Both of these are ably conducted, replete with the purest principles, and with missionary intelligence of the most interesting character. Your Committee are gratified to learn that these publications are well sustained,—are extensively circulated throughout our churches,—and are accomplishing much good. Your Committee would earnestly hope that they may be still more widely dispersed among the thousands of our Israel, diffusing a knowledge of what God is doing among the heathen, and awakening the friends of Christ to a livelier zeal in sending the word of life to the nations.

All which is respectfully submitted,

GEORGE B. IDE, }
A. M. BEEBE, } Committee.

On motion by the Rev. Dr. Wayland, seconded by the Rev. Dr. Welch,

Resolved, That the Acting Board be instructed, if in their judgment the circumstances should require, to call a special meeting of the General Board, at such time and place as they may judge expedient.

The Committee on the Asiatic Missions reported, and the report was adopted, as follows :—

The Committee, to whom was referred that portion of the report of the Board which relates to their missions in Asia, respectfully submit the following report :—

Our mission stations in the ancient and populous East, as they were among the earliest, have continued to be also the most endeared, of all the labors and fruits, under God, of our enterprise ; “ our first-born, and the beginning of our strength.” Over them our prayers have for many years hovered ; and there have been buried some of our most honored dead, taking possession by their bodies, as it were, of those regions for Christ and his church.

Toward that portion of our world swarming with human life, but all overspread by moral death, Providence is calling each day more distinctly and earnestly the regards of western Christians. The prediction uttered centuries ago, beside the stranded ark, and while the earth was yet moist from the baptism of the deluge, that God would “ *enlarge Japheth*,” and that he should “ *dwell in the tents of Shem*,” has been forgotten or unknown of man ; but never lost sight of during the long interval, by the God of providence. For centuries, the tide of colonization, conquest, civilization and evangelization, rolled from the East westward. We now see the reflux tide setting back from the West to the ancient East. It is one sign of the last times. Ourselves the westernmost colonists from the territories of Japheth, we inherit the religious privileges of the old tabernacles of Shem. Others of

European race rule, or have colonies upon, the territories of Shem. We are now, with our brethren in Europe, united in carrying back to the long-deserted East the word and church of the living God. We return to the ancestral seats of the race in the name of the God their first fathers served, to denounce their oldest idolatries as comparative innovations, and with the salutation of the old prophecy on our lips,—“Blessed be the Lord God of Shem.” God has made a thousand discordant, unwitting or unfriendly influences, work together for his purposes. Travel, commerce, war, freedom, and art, all have prepared the missionaries’ way of the West, returning with the message of salvation to the East. The victories of a Clive and a Wellesley, and the far-reaching and all-grasping spirit of commercial enterprise and cupidity, have been all unconsciously obeying prophets and smoothing the path of evangelists. The ambition of Warren Hastings was, in God’s plans, making the way for the missionary zeal of William Carey.

In Burmah, to which the first sympathies of American Baptists were given, although the entire bible has been translated into their tongue, the work of conversion has been of late years greatly impeded. The despotic power of the government has clung to the system of Boodhism as its national inheritance; and bidden off the Christian missionary as an alien intruder. But a numerous and tributary people under their sway have been resigned, contemptuously as it were, to our missionary zeal. God seems to have prepared in the Karens, in Burmah and elsewhere, a people for himself. The year 1844 witnessed the baptism of no less than 2000 of this race on the borders of Arracan. The work, from the success God has given it, is rapidly outgrowing the strength and resources of American missionaries. Our main reliance here, as in every highly successful mission, must be upon the native evangelists and pastors God shall raise up and endow. For them a theological seminary has been established. The people look to us for a literature as well as a religion. All their books and all their schools they expect and crave at our hands. To chastise any incipient vain-glory, and to guard our sense of dependence on Heaven, our Father has in the Karen field, that has been most successful during the last year, inflicted repeated and heavy bereavements. Mr. Comstock and his wife have fallen, and recent intelligence gave us to fear that Mr. Abbott was sinking; whilst another beloved brother, Kincaid, has, from impaired health in himself and his wife, been detained amongst us. Our weakness has needed these checks; it will be our wisdom to profit by them.

In Siam, the same Boodhism that is defended with sullen tenacity in Burmah, meets us, but held in a more careless spirit. At Bangkok our mission has been weakened by the withdrawal of one of its sections to China; and in the other section, our diligent and devoted br. Jones has been long needing a reinforcement. One has been appointed to go to his aid, and is waiting but an increase of our funds to be sent; another is waiting to receive an appointment, which the Board, from the same want of funds, is yet unprepared to make.

Circumstances have drawn, more largely and rapidly than the original plans of the Board had contemplated, the sympathies and efforts of our churches towards the great empire of China, recently, at least along its sea-coast, opened by singular influences to the sons of Japheth. It must be felt as an era and a crisis in the history of missions, when Protestant christendom is thus brought to look in the face the largest heathen nation of our world. But without a great increase in our contributions, and a greater increase in our faith and our prayers, how can we, as American Baptists, respond to the summons of God, that we, with our brethren of other evangelical communions, go up and possess for the Redeemer this great land? There, as elsewhere, we meet the energy and policy of the Romish church putting into requisition all the resources that her reviving ardor and hope place at her command, in order to surpass, thwart, and crush, the missions of the Protestant churches. She has been in late years multiplying and strengthening her outposts in every quarter of the world, and over a wide field the gospel according to Christ must triumph over, or succumb before the gospel according to Antichrist. To our denomination in their infantile state as a Chinese mission, God has given great encouragement. The mission has sustained also heavy bereavements. They are but pruning us, as we trust, for greater fruitfulness.

In China, Burmah, Assam, and elsewhere, our missions have received counte-

name and aid from the commercial and political establishments of Britain. Our missionaries have kept, and we trust will continue to keep themselves free from any dependence upon the political powers of the times. Marking, as our fathers sternly did, the broad and impassable gulf that separated the dues of Cæsar from the dues of Christ, it is our denominational policy to shun all political entanglements, to conciliate all parties and races, that we may benefit all; but to become, in the strict sense of that term, the stipendiaries of none. There is, however, cause of thankfulness in the fact, that Britain is thrown, as she is in so many quarters of the earth by her commerce, her navy and colonies, into the attitude of the patron and friend of Protestant missions; whilst France seems each day more decidedly and offensively assuming the guardianship of Romanism. With neither nation does our missionary enterprise court entangling alliances, but it is not without significance, that, in the arrangements of Providence, we are in the East under the eyes of a government which has on its own island known so long our denomination,—their peacefulness as citizens, their principles as Christians, and their usefulness as missionaries; and that we had the same origin, language and literature, with the European people who are the chief colonists or conquerors of Eastern countries. These are coincidences which an unerring and far-seeing wisdom in our Heavenly Father provided, and which we do well to observe and employ. The Baptists of America and England, too, thus strengthen their fraternal bonds, not only by direct intercourse between the churches at home, but by the neighborhood and intercourse of their missions abroad.

To sustain our translations and perfect them, to supply the people who, like the Karens, are cast in their spiritual orphanage upon our care exclusively, to occupy the wide fields into which in China God seems thrusting us, without design or expectation on our own part, the churches in this country need,—not resolutions, speeches and hopes, but funds, deeds and realities,—not fluent sympathies, but honest sacrifices, all springing from love to Christ, and sustained; and yet day after day augmented, by simple faith in Christ. The want of faith and love, this is the poverty and the only poverty under which we can justly groan. All else really needed God will give, if we but in faith ask and in love are prepared to employ them. Are our churches aware fully of what God summons them in His Providence to dare and to do for the extension of His kingdom? Every thing portends a conflict and crisis in the history of the world. Large masses of mind, and with augmented force, are coming into collision. Out of the impending strife of opinions and interests, comes assuredly the final triumph of Christ's truth; but shall we, as a denomination and individuals, lend or withhold, yield or forego our share in that wide and final struggle, and that extended and enduring victory?

All which is respectfully submitted,

WILLIAM R. WILLIAMS,	} Committee.
JAMES N. GRANGER,	
JAMES H. DUNCAN,	

To this Committee it was also referred to report upon the share of the Board in the publication of the travels of our esteemed br. Malcom, when, as agent of the Board, he visited the East. The report of another Committee, already submitted, gives the facts in this case. Of the interest and graphic power of the work, we need not speak. A hasty observer might not in his brief visit see all things in the light in which they are regarded by a resident. It is impossible that he should. It is most instructive, however, to the friends and conductors of missions to receive and compare the descriptions of various classes of observers.

The full influence of such visits from agents of the Society at home to the stations abroad, can only be developed in a long course of years, such as has not yet intervened. To the slow teachings of time, your Committee think must be submitted the question, as yet in process of inquiry and experiment, what is the best mode of maintaining, by the Missionary Boards of the age, a close, just and effective, a fraternal yet efficient supervision of the missions these Boards are called by the providence of God and the favor of their brethren to manage and review. May God's Spirit enable the brethren at home and abroad so to believe, give, toil and live, that the ages to come, which may have the leisure and means that we have

not to write a just and full history of missions, may say of us and our influence, "*They did what they could.*" More is not asked. All yet done is much less than this.

Which is respectfully submitted,

WILLIAM R. WILLIAMS,
JAMES N. GRANGER,
JAMES H. DUNCAN, } Committee.

On motion by the Rev. Alfred Bennett, seconded by the Rev. Dr. Wayland,

Voted, That the thanks of the Board be presented to the Rev. George B. Ide for his discourse delivered on Wednesday evening, and that he be requested to furnish a copy for publication.

The Committee on Agencies reported, and the report was adopted, as follows :—

The Committee on Agencies report :—

That while they recommend to the Board to use due caution and economy, as they have heretofore done, in the employment of collecting agents, they see no prospect of replenishing the funds of the treasury to the extent that is indispensable in sustaining the missionaries already in the field, or of increasing the number, without this mode of operation. Certainly, it would be very desirable and pleasant if every church and every disciple of Christ in the United States possessed full knowledge of all the facts of the missionary enterprise, and that high spirit of Christian liberality that was evinced by the churches in Macedonia, which, in a "great trial of affliction," and "in deep poverty," became "willing of themselves," and made entreaty to the almoners of the bounty of the churches to "receive their gift." But this state of things does not exist. At least, such is not generally the habit of our churches. So large a proportion are destitute of pastors, and so frequent and pressing are the calls for their liberality, that agents are an indispensable part of our moral machinery. As a religious service, agency-labor calls for much self-denial, constant absence from home, sometimes exposure to unkind surmises, and admits of less compensation than that of the regular pastor. But it is a work to which the apostles submitted.* It is a work that must now be performed, or the mission cause will take a retrograde course.

The Committee suppose it will be necessary, in the Southern States, to adjust their agencies to the prospective state of affairs. But it is exceedingly desirable that at least in the South-western States an agency tour should be made by our beloved missionary, Mr. Kincaid, during the summer and autumn. He has been invited, and is expected in Kentucky and Tennessee, and your Committee believe he will meet with the cordial greetings of the brethren there.

In other parts of the country your Committee see no cause for reduction of agencies, but rather for increased efforts.

All which is respectfully submitted,

JOHN PECK, } Committee.
J. M. PECK, }

A communication was read from the Rev. Jonathan Aldrich, inviting the Board to hold its next annual meeting with the High St. Baptist church, in Baltimore, and the same was referred to the Committee on the time and place of the annual meeting.

The Committee on the Claim of the Board to certain Real Estate in Michigan, stated that they should not be able to report at the present session, and they were allowed farther time.

The Committee on the European and African Missions reported, and the report, after some discussion, was recommitted.

Adjourned till half past 2, P. M. Prayer was offered by the Rev. Dr. Sherwood, of Illinois.

* See 2 Cor. chap. viii.

Friday, half past 2, P. M.

The Board met agreeably to adjournment. Prayer was offered by Rev. S. Peck of Boston.

The Recording Secretary being absent, the Rev. N. W. Williams was appointed in his place *pro tem*.

The Committee on the time and place of the next annual meeting, reported, recommending,—

1. That the Board hold its next annual meeting with the Pierrepont St. Baptist Church, in Brooklyn, N. Y.

2. That the Acting Board designate the time.

3. That the annual discourse be delivered by the Rev. George W. Eaton, D. D., of Hamilton, N. Y., and that the Rev. William Hague, of Boston, be his alternate.

The report was accepted, and the recommendations were adopted.

The Committee to whom was recommitted the report on the European and African Missions, reported the same without alterations, and the report was referred to the Acting Board.

The Committee on European and African Missions beg leave to report :—

That the attention which they have given to the history, condition, and prospects of our missions in Europe, has led them cordially to unite in the sentiments of hope and encouragement in regard to them, which were expressed to the General Convention last year in a report which was presented by Dr. Johnson, which was afterwards published, and which ought to be read and considered by every friend of our enterprise. The Committee have heard of nothing which has transpired during the last year which should induce the Board to vary essentially from the line of policy which they have hitherto adopted, except the restriction of funds. While, on the one hand, it would be inexpedient to attempt a great enlargement of our operations in Europe, on the other, the signs of the times, and great moral and political changes now in progress, are replete with arguments to urge us to strengthen the stations which we occupy, and to stand ready, when God shall open "an effectual door," to enter upon a wider sphere of influence. We seek to plant amidst the corruptions of Christendom, the germs of primitive Christianity; and the revolutions of time, we doubt not, will show that no seed of truth is utterly lost, and that the corn sowed upon the waters, though now hidden, shall arise after many days. Within the past year, a spirit of inquiry has revived on the continent with a vigor and intensity unprecedented at any period since the age of the Reformation. This must create a moral susceptibility which will prepare the way of our missionaries; a state of the public mind which will better qualify it to appreciate the peculiar principles of their teaching. Perhaps there has never been a time when we were impelled by stronger motives to maintain the positions we have taken in Germany, and France, and Denmark, which were not sought out by us so much as placed in our possession by the special providence of God.

Concerning the African Mission, it is obvious from the annual report, that, while we have ground for encouragement, we have also impressive occasion for renewed efforts, and for unceasing fervent prayer. After more than twenty years, we have only one or two preachers for a whole continent. One of these is obliged to divide his time between preaching and translating; and the other, a colored brother, occupied chiefly in teaching a school, is in a very feeble and precarious state of health.

All which is respectfully submitted,

IRAH CHASE, }
WM. HAGUE, } Committee.
WM. CRANE, }

Resolved, That the Acting Board be authorized to discontinue the French and Greek Missions at as early a period as may seem to them expedient.

Resolved, That the thanks of this Board be presented to the American and Foreign Bible Society for the sum of six thousand dollars received during the past year to aid in the translation, printing, and distribution of the sacred scriptures in foreign languages.

William Colgate, Esq., of New York, was elected a Vice-President of the Board, in the place of the Rev. Dr. Going, deceased.

John B. Jones, Esq., of Roxbury, Mass., was elected a member of the Board in the place of Mr. Colgate, elected a Vice-President.

Gardner Colby, Esq., having resigned his place in the Acting Board, John B. Jones, Esq., was elected to fill the vacancy.

The Treasurer read an account of moneys received during the present session, amounting to \$6,252 13.

Adjourned. Prayer was offered by Mr. Colgate of New York.

BARON STOW, *Recording Secretary.*

ACTING BOARD FOR 1845-6.

DANIEL SHARP, *President.*

RICHARD FLETCHER, *Vice-President.*

SOLOMON PECK,

ROBERT E. PATTISON,* } *Corresponding Secretaries.*

BARON STOW, *Recording Secretary.*

HEMAN LINCOLN, *Treasurer.*

Managers.

BARNAS SEARS,

ROLLIN H. NEALE,

WILLIAM LEVERETT,

ROBERT W. CUSHMAN,

IRAH CHASE,

ROBERT TURNBULL,

WILLIAM HAGUE,

JOHN B. JONES.†

EBENEZER THRESHER,*

THIRTY-SECOND ANNUAL MEETING.

The Thirty-Second Annual Meeting of the Board of Managers will be held in the meeting-house of the Pierrepont St. Baptist church, in Brooklyn, N. Y.; Rev. George W. Eaton, D. D., of Hamilton, N. Y., is appointed to preach the annual sermon; alternate, Rev. William Hague, of Boston.

* Resigned.

† Declined.

THIRTY-FIRST ANNUAL REPORT.

Presented at Providence, R. I., April 30, 1845.

MR. PRESIDENT,

In scarcely any thing is the sovereignty of God more conspicuous than in the history of missions. A comprehensive survey of this department of the church's efforts greatly tends, no doubt, to confirm our faith in the Savior's last promise, "Lo, I am with you always, even unto the end of the world." But so numerous and so painful are the particular disappointments, and the instances of unexpected success, when experienced, are effected in a way and at a time so foreign to our expectations, that we are ever reminded of the divine declaration; "My ways are not your ways, neither are my thoughts your thoughts." In filling the earth with the knowledge of himself, God has no counsellors. And in the disappointment, sickness, and bereavement, so frequent in the missionary work, the lesson of Christ is ever inculcated on his disciples, "My peace I give unto you; not as the world giveth, give I unto you." Had not the people of God been previously admonished of these trials of their faith, universal discouragement must often have prevailed.

Amid great general prosperity in the operations of the Board during the past year, an inscrutable Providence has seen fit to call from the field of their toil and great usefulness several of our most valuable fellow-laborers, both in this and in foreign countries. Of the Board of Managers, we have to announce the removal by death of one of the Vice-Presidents, the Rev. Jonathan Going, D. D., late President of Granville College, Ohio; and the Hon. Levi Farwell, of Massachusetts, the Assistant Treasurer of the Convention. Of the missionaries, the Rev. William G. Crocker, of the Bassa Mission; Rev. Grover S. Comstock, of the Mission to Arracan; Mrs. Willard, of the French Mission; Mrs. Shuck, of the China Mission; and the Rev. Jesse Bushyhead, native preacher among the Cherokees, have also died. Of our surviving fellow-laborers, many have been visited with protracted sickness, in their own persons or in their families; and others with bitter bereavement; thus filling up, in their varied experience, what remaineth of Christ's afflictions;—who, also, shall be partakers of his glory.

HOME DEPARTMENT.

The receipts of the treasury for the financial year ending April 1, 1845, have been as follows:—From legacies and donations by individuals, churches, and auxiliary societies, \$71,876 20; from other societies and the general government, \$10,400; and from the Baptist Missionary Magazine, \$26 75.

The expenditures during the same period have been \$94,785 28; excess of expenditures above receipts, \$12,482 33.

The debt at the close of the year ending April 1, 1844, was \$27,706 16. Debt April 1, 1845, \$40,188 40.

AGENCIES.

The collecting agents of the Board have been

In *New England*, Rev. J. B. Brown seven months, ending Nov. 1, and Rev. Joseph Wilson the last nine months.

In *New York*, Rev. Silas Bailey eight months, closing Dec. 1, and Rev. Alfred Bennett throughout the year:—Mr. Bennett also fulfilled an agency in *Vermont*, and Mr. Bailey a special agency in Philadelphia.

In *Virginia*, Rev. Thomas W. Sydnor, throughout the year.

In *Ohio* and States adjoining, Rev. J. Stevens.

In *Illinois*, and other States west and south-west, Rev. B. F. Brabrook.

The aggregate of their services has been equal to the uninterrupted labor of six men.

Rev. E. Kincaid has also continued his labors in behalf of the Board in this country with his usual zeal and success.

PUBLICATIONS.

Of the Missionary Magazine 6000 copies are circulated; and of the Macedonian 18,000 copies; beside an edition of the Macedonian at Cincinnati, of from 5000 to 6000 copies.

COÖPERATION OF OTHER INSTITUTIONS.

Of the \$10,400 received from other Institutions, the American Tract Society contributed \$2500; the American and Foreign Bible Society, \$3500; and the United States Government, \$4400.

FOREIGN DEPARTMENT.

MISSIONS IN NORTH AMERICA.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—A. BINGHAM, J. D. CAMERON, preachers; Mrs. BINGHAM; Miss MARIA BINGHAM, school-teacher.

TIKAMINGA (out-station).—*Shegud*, native assistant.

MICHIPICOTON, "

1 station and 2 out-stations; 2 missionaries and 2 female assistants; 1 native assistant.

The mission has lost a valuable helper the last year in the removal of Miss H. H. Morse, on account of sickness; resulting from the severe cold of winter in so northern latitude. She left St. Mary's in August. The school, now in charge of Miss Bingham, continues prosperous, and has had on its list of pupils an average of nearly fifty, including eleven boarding scholars.

But little change has been made in the ordinary religious exercises of the station. The Sabbath school is continued, and the bible class, which had been suspended, is resumed. About one fourth of Mr. Bingham's time has been occupied in visiting and preaching at different Indian locations. At Tikaminga, where the native assistant resides, three Indians have been baptized. The whole number received by baptism is five, and by letter, one. Number of members reported by Mr. Bingham, twenty-seven. The church at Michipicoton has lost three members by death, leaving twenty-seven. Mr. Cameron announces the completion of the translation of the gospels by Luke and Mark.

OTTAWAS IN MICHIGAN.

RICHLAND.—L. SLATER, preacher and teacher; Mrs. SLATER.

1 station; 1 preacher and 1 female assistant.

The school at this station contains about thirty pupils, including nearly equal numbers of Indian and white children; it has been regularly maintained, except in the season of hunting and making sugar. The church, which numbers twenty-five adult members, has not been enlarged; but a good state of religious feeling has existed. "The whole community (of 130 members) have renounced heathen superstitions, unite in visiting the house of God on his day of rest; and listen with apparent interest to the solemn truths of the gospel."

Considerable advancement has been made in the general interests of the colony. For the better encouragement of the Indians in husbandry, the constant aid of a practical farmer has been secured. The missionary has offered the Indians as much

At each of the Mergui out-stations, preaching has been regularly maintained, and at Mergui in two places, with an aggregate attendance of about 300. A part of the dry season was spent by Mr. Ingalls at Kabin, where twelve were baptized. Mr. Brayton spends much of his time at Uláh and along the banks of Tenasserim river. One or two hundred families of Siamese Karens have recently entered the province, and others are expected; some of whom, it is thought, will join the settlement at Uláh.

Schools.—The theological school, in charge of Mr. Mason, contains ten or twelve pupils, but chiefly new members. Four or five of the last class are now laboring at out-stations. Mr. Mason had also ten scholars from Mr. Bennett's and five from Mrs. Wade's school, an hour each day, in the study of the scriptures. Mr. Cross is expected to take charge of the school at the earliest practicable period. Mr. Bennett's school numbered about seventy-five pupils, having also the attentions of Mrs. B. and a native teacher. Mrs. Wade's school contained from twenty-five to thirty scholars, till discontinued on account of ill health. Day schools have been taught at Yaville, Mata, Kwathah, &c. The boarding-school at Mergui contained about eighteen scholars, and the one at Uláh twenty. There were day schools at Mergui and four of the out-stations; among these last, a Salong school with eight or ten pupils.

Printing department.—Mr. Bennett remarked in January of last year, "The demand for Karen books has never been greater than it now is, and the cry for schools is still louder. The demand increases every year, with the number who are added to the readers. The edition of the New Testament will, probably, all be expended in less than two years, and another called for; orders are now on hand for 1700 copies." The following table gives the amount of printing for 1843, the office being open for nine months only.

Table of printing at Tavoy in 1843.

	cops.	pp.
Morning Star, twelve No.'s, 4to.,	3600	18,000
Manual, by Mr. Abbott, 1st ed., 12mo.,	1000	16,000
New Testament (completed), 1st ed., 12mo.,	2000	920,000
Karen Dictionary* (continued), " 4to.,	280	32,480
Catechism, by Mr. Abbott, " 32mo.,	1000	96,000
" of Scripture Hist., by Mrs. Wade, commenced 2d ed., 32mo.,	2000	
" House I live in" (Burmese), 1st ed., 12mo.,	500	
Ko Thah-byu (English), 2d " "	288	
	10,668	

Of *issues*, there were 10,139 copies, containing 1,603,397 volumes were bound, exclusive of books stitched

* This work, by Mr. Wade, is on an enlarged scale, and will, probably, require several years for its completion. The first letter fills more than 250 pages.

Missionary contributions.—Very liberal donations have been made, both by European residents and the native Christians, to the objects of the mission. The Tavoy Missionary Society* contributed about 600 rupees, besides a generous donation of 700 rupees from Maulmain; and an equal amount has been received at Mergui. The Missionary Society, at Mergui, has raised seventeen or eighteen rupees monthly, and the Ulah church the same. 1000 rupees have been given by the Commissioner for the benefit of the Salongs.†

(3.) Mission to Arracan.

RAMREE.—*Moung Net, Moung Nah Bouk*, native assistants.

Out-station.—*Cheduba. Ko Thah-oo, Ko Thoo-pau-oung*, native assistants.

ARYAB.—L. STILSON, preacher; Mrs. STILSON. *Moung Kyoet, Ko Koung Oung.*

Out-stations.—*Cruda, Sun Kween's villa* (Kemees).

SANDOWAY.—E. L. ABBOTT, preacher; Mrs. ABBOTT.† *Myat Kyau, Tway Poh*, and fourteen others, (twelve of them in Burmah,) native assistants.

Out-stations.—*Magezzin, Baumees Chapel, Ong Kyoung, Great Plains, Buffalo.*

In this country, E. KINCAID, preacher; Mrs. KINCAID.

3 stations and 8 out-stations; 3 preachers and 3 female assistants; 22 native assistants.

In our last annual report we recorded the death of Mrs. Comstock, of Ramree, and two of her children. To these must now be added the husband and father, the Rev. Grover S. Comstock; who died at Akyab on the 25th of April, of cholera, in the fulness of his strength, aged thirty-five; after a missionary service of about ten years. "The last sentence he ever penned, spoke of the *fewness of laborers* in the missionary field. And how mysterious is that Providence which has still diminished that number, by removing one so well qualified for labors among the heathen." Though allowed to gather but few ripe fruits, there is abundant evidence that his labor was not in vain, and that the way is prepared for one of like character to enter in and reap unto eternal life.

The mission is also greatly afflicted in the sickness of Mr. Abbott. At the date of our last accounts, he had been compelled to desist from public preaching; and it was feared might be called from his most interesting sphere of labor before the close of another year.

* The following specimen is given in one of the journals, of the universality and readiness with which these contributions are made by the native churches. The account is of the church at Mata, who, in this respect, may be regarded as a model for churches nearer home.

"The disciples commenced assembling together for the devotions of the Sabbath early in the morning of that sacred day; each one came bringing his mite to cast into the treasury of the Lord; and not only the church members themselves, but their offspring with them. The trembling hand of age, and the yet feeble hand of infancy, (yes, even that of the child at the breast,) were stretched forth to aid the truly Christian work of carrying the glad tidings of the gospel to a lost world. The contribution amounted to above fifty rupees; I have seen a much *smaller* contribution taken for the same object, in a much *wealthier* congregation of Christians at home."

† Appendix B.

‡ Deceased.

The labors of Mr. Stilson have been divided between Akyab and Ramree. He has also visited the Kemees on the Koladan twice, giving special attention to the preparation of the Kemees written language; and has made two journeys to Cruda and one to Arracan city. Two members have been added to the Akyab church by baptism, and three by letter, from the Ramree church; one has died;—present number thirty-one. The Ramree church has six members, and the church at Cruda twelve. An interesting tour was made by Mr. Comstock, a few months before his death, the early part of 1844, to Eng, Kyouk Phyoo, Zanay, &c., where missionaries could be stationed with decided promise of usefulness.*

The return of Mr. Kincaid to Arracan is delayed by Mrs. K.'s continued ill health.

Our reports from the Karen branch of the mission, apart from the prevalence of sickness, continue to be most cheering, and call for our liveliest gratitude. We have before announced the large accession to the Karen churches in Burmah Proper, visited by Myat Kyau. Myat Kyau was specially commissioned to this service, in answer to the earnest request of Christians of many villages, and particularly of Pantanau district, where Mr. Abbott labored a few weeks in 1837, (five days N.W. of Rangoon). Of his qualifications for the work Mr. Abbott had already written:—

"I have confidence in his discretion and judgment. He has received the best instruction I am capable of giving him, reiterated and enforced; has seen my manner of procedure for years; and, although he may be more liable to err than I, he will be less liable to be deceived. For he is a Karen, can go from house to house, and can ascertain the character of individuals to better advantage than any foreign missionary can."

The following is extracted from a letter of Myat Kyau received by Mr. Abbott in April:—

"Great is the grace of the Eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy."

This triumphal tour, for so it may be called, occupied four months. No molestation was offered by the Burmah authorities, and no persecution has followed. The candidates for the

* Mr. Comstock wrote in his journal of the tour above mentioned, "The assistants asked me last evening, as they have often done before, if I had not yet heard that other missionaries were coming to Arracan. I told them of the debt against the Board at the last annual meeting, and added that I did not know whether new missionaries would be sent out, or some of the old ones recalled for want of funds. On hearing that, Moung Net replied, 'It would be a cause of great sorrow, if missionaries should be called away from here now, just as the Christian religion is ready to be established.' He then began to talk over the matter with Nah Bouk, and said, 'It is as if a man should make a garden, and after having planted it, just as the seed is beginning to sprout and some trees are putting forth their leaves, his money should fail, so that he could not properly fence it and take care of it. All would be lost.'"

ordination had, in most cases, been confessed disciples of the Lord Jesus one, two, and three years.

Large additions have also been made to the Karen churches in Arracan. Ninety-seven were baptized the past year by Mr. Abbott, eleven by Myat Kyau, and 381 by Tway Poh; making, with those baptized in Burmah, 2039 Karens brought into connexion with the Arracan Mission during the year 1844.

Table of churches, baptisms, &c.

	Churches.	Baptized.	By Letter.	Dismissed.	Died.	Whole No.
<i>Burman department.</i> —Ramree,	1			3		6
Akyab,	1	2	3		1	31
Cruda,	1					12
	3	2	3	3	1	49
<i>Karen department.</i> —Bamsee,	1	48			12	151
Magezzin,	1	97			2	133
Ong Kyoung,	1	115		43		165
Great Plains,	1	107	2	2		194
Buffalo,	1	30				30
Not designated, or from Burmah,		92				
	5	489	2	59		678

Schools.—There have been three day schools in operation the past season, one at Great Plains, one at Ong Kyoung, and one at Magezzin, taught by natives; beside several small village schools.

The boarding-school at Sandoway, under the immediate charge of Mr. Abbott, is designed for preachers and school-teachers. The number in attendance the rainy season, including the two pastors, fourteen native preachers, and several school teachers, was fifty. "Each of these assistants," says Mr. A., "has under his care a large congregation of Christians, and is indeed a pastor unordained." Their support is derived only in part from the mission. Some are supported by their own people; who, notwithstanding their poverty and oppressed condition, contribute annually several hundred rupees.

MISSION TO SIAM.

BANGKOK (Siamese department).—J. T. JONES, preacher; R. D. DAVENPORT, preacher and printer; J. H. CHANDLER, punch cutter; and their wives.

(Chinese department.)—J. GODDARD, preacher; Mrs. GODDARD. *Kiat Cheng, Gao Seng, Chak Chin,* Chinese assistants.

Out-station.—*Long-kia-chu.*

1 station, 1 out-station; 2 preachers, 1 preacher and printer; 1 punch cutter; 4 female assistants; 3 native assistants.

Agreeably to an intimation in our last annual report, Mr. Goddard has been authorized with the consent of the mission

to remove to Hongkong, for the purpose of coöperating more advantageously in the revision of the Chinese versions of the scriptures, now in progress. Some delay necessarily intervenes; but it is probable the arrangement will be effected in time to secure the important object which it contemplates. Mr. Chandler, it is feared, will be under the necessity of retiring to some other mission; the climate of Siam being unfavorable to his health. The health of the other missionaries has been ordinarily good, though disease and death have prevailed on every side.

The ordinary mission labors have been continued throughout the year, and with a gratifying measure of success. The annual report is drawn up, as heretofore, with distinctness and fullness;—we make the following extracts.

“Stated Public Worship.—The gospel has been statedly preached every Sabbath morning to a congregation of Siamese. This has, of late, numbered rising of forty, though the usual attendance during the year has fallen much below that number. The daily morning worship has also been attended by from fifteen to twenty-five persons, including the children of the school, laborers in the printing office, hired men, &c. These services have been conducted by brethren Jones and Davenport in turn.

“The number of Chinese who have assembled to listen to the gospel on the Sabbath, have averaged about thirty-five in the morning and twenty-five in the afternoon; and from twelve to fifteen have attended the daily morning and evening worship. A regular meeting has also been held every Wednesday at Sam-wang-sia, attended by from six to ten Chinese. Public Sabbath worship and also daily evening worship have been regularly maintained at the mission house at Leng-kia-chu. The service in our chapel on Sabbath morning, and the daily morning worship, have been conducted by br. Goddard,—the other services have been conducted chiefly by native assistants; of whom Kiok Cheng, though not ordained, is a very acceptable and useful preacher. The monthly concert is also attended on the morning of the first Monday of each month by a good proportion of the native brethren. The contributions during the year have amounted to \$11.50.

“Distribution of Tracts, &c.—Siamese tracts, accompanied with conversation, have been given to persons calling at our houses, in greater or less numbers daily. Besides this, br. Davenport has made occasional excursions in and about Bangkok to distribute tracts, and in December last, made a northern and eastern tour of twenty days for the same purpose. In this way there have been distributed during the year, including portions of scripture, 18,107 tracts.

“Among the Chinese very few call at our houses for tracts. But the three native helpers, Kiok Cheng, Gne Seng, and Chin, have been daily engaged in visiting from house to house, to converse and distribute tracts. They have labored in Bangkok and vicinity,—have visited many junks from China and boats from different parts of this country,—and one has been constantly employed at Leng-kia-chu and Bang-chang. The former of these two places is regarded as a regular out-station, where four have already been gathered into the church. The latter has been visited several times, and we hope to continue our labors there hereafter more regularly. Br. Goddard has accompanied the native helpers in their labors, or gone out alone in a similar way, as often as his health and other duties would permit. He has visited Leng-kia-chu three times and Bang-chang once during the year. In this way 5744 tracts, containing 370,228 pages, have been circulated.

“Translation of the Scriptures.—Br. Jones has finished the translation and publication of the New Testament in Siamese. Many copies have

been bound up, in either one or two volumes, and the rest has been stitched in small portions in the form of tracts. It will be desirable to publish a new edition in the course of the coming year. Br. Goddard has been engaged for some time past in revising that portion of the Chinese translation which was assigned to this mission, viz., the writings of John and Jude. The whole Chinese Testament has been divided into five portions and committed to the missionaries of five different stations for revision; the revision of each station to be reëxamined by each other station, and then the final revision to be made by a committee from all the stations. It will be some time before the work will be finished; but it is hoped that a better translation than any of the preceding, will be prepared.

Publication of Tracts.—Br. Davenport has prepared and published a tract on the 'Evils of Gambling,' being a translation from an English tract, with such alterations and additions as seemed necessary to render it most useful here. Br. Jones has also been engaged for some time past on a tract, which has recently gone to press, entitled 'Sketch of Old Testament Biography,' intended to exhibit a general view of the Hebrew Commonwealth. Mr. Goddard has prepared a Chinese tract, giving an account of the creation and history of the world until the confusion of tongues at Babel. It is made up of a translation of select portions of Genesis. A tract has also been prepared by Kiok Cheng, under the supervision of br. Goddard, entitled 'False Fards,' pointing out several popular errors; and designed to remove several objections which are constantly made by the Chinese here against Christianity. We have also published the 'Life of Christ' in Chinese, a large tract prepared some time since, and the blocks of which are now just finished. Besides these new tracts, we have republished an edition of the 'Sea Captain' in Siamese, and the 'Chinese Temperance Tract,' 'Inquirer's Guide,' and 'On Opium.'

"The following table will exhibit definitely the printing operations during the year.

Table of printing for year ending July 1, 1844.

	pp.	cops.	Total pp.
1 Timothy to Philemon,	36	1000	36,000
Hebrews,	42	1000	42,000
James to Jude,	62	1000	62,000
Revelation,	64	1000	64,000
Total portions of scripture,	—	4000	204,000
Evils of Gambling,	34	1500	51,000
Sea Captain,	38	2000	76,000
Total Siamese tracts,	—	3500	127,000
Temperance Tract,	22	500	11,000
History of the Creation,	24	2000	48,000
On Opium,	12	500	6,000
Life of Christ,	182	300	54,600
Inquirer's Guide,	18	500	9,000
False Fards,	28	1500	42,000
Total Chinese tracts,	—	5300	170,600

Foundry and Printing-Office.—A new fount of Siamese type of reduced size, for which the matrices were procured from the mission of the American Board of Commissioners for Foreign Missions, has been cast in our foundry. A fount from our large matrices is now nearly finished for the Maulmain Mission. These matrices were in so imperfect a condition, that about seventy punches have been recut and matrices struck. The foundry has been under the care of br. Jones. The printing-office and bindery were also under his care the first part of the year, but have since been superintended by br. Davenport.

"In the latter part of November, br. and sister Chandler arrived from Maulmain. They have suffered considerably from sickness since their arrival; but, when health has permitted, br. Chandler has assisted in the foundry and other departments of the mission, and has made a small beginning on the new fount of Siamese type on English body. He has also been frequently called to assist the prince, T. Momfanol, who is engaged in a great variety of mechanical works,—such as the construction of a small steam engine, &c. It is hoped that his labors in this department may give an impulse to the long stagnant mind of the Siamese.

"*Education.*—The boarding-school under the care of Mr. and Mrs. Jones contains at present thirteen scholars, which, however, is considerably above the average for the year. They are all taught to read Siamese. Six also learn Chinese, and three, English. Six have been instructed in geography in the Siamese language, six in the history of the United States, and three in the elements of astronomy. Those studying Chinese are Siamo-Chinese, and all except one, children of the native brethren. Apart from the various other means used for the religious instruction of the children, they are formed into a Sabbath school, and kept as much under religious influence as circumstances will allow. The theological class in Chinese, formerly under the care of br. Goddard, has been necessarily suspended most of the year, owing to pressure of other duties.

"*The Church.*—The church has enjoyed an encouraging degree of prosperity. Seven Chinese have been added by baptism. One has been dismissed to the church in Hongkong and one excluded; and three have died with cheering hopes of a glorious immortality; leaving the present number of Chinese members twenty. These, with few exceptions, have exhibited as consistent Christian conduct as could be expected. There are now a few encouraging inquirers, and meetings have been much better attended of late than usual. Truth is evidently spreading and producing to some extent its natural results among all classes of the people.

"*Relations to other Missionaries.*—During the past year we have continued to enjoy friendly intercourse with our brethren of the A. B. C. F. M. mission, and also of the Presbyterian Board. With them we have enjoyed the privileges of regular English worship on the Sabbath evening, and also a weekly prayer meeting, and have often taken sweet counsel together. Two Chinese have been received to the fellowship of the church of the A. B. C. mission during the past year.

"The Roman Catholics are putting forth very considerable efforts to propagate their doctrines. They have made a large number of *nominal* converts among the Chinese. They have recently published a book, giving an account of various heretical sects, among whom we have our share of abuse.

"*Miscellaneous Notices.*—During the past year there has been considerable disturbance between the Siamese and English, but we have suffered no apparent ill from it. Indeed, we think the effect has been to lead the Siamese, especially those in authority, to observe more carefully the difference between us as missionaries, and those engaged in mercantile pursuits, and to give them greater confidence in our integrity. We have been annoyed by government officers much less than usual. Many of high rank have taken pains to secure a set of our books, and we have had opportunity of learning, in various ways, that they read and understand them. Sickness has prevailed to a great extent among the natives. Fever and ague were very prevalent from September to April. Recently dysentery has prevailed, owing, doubtless, to the improper kinds of food used in consequence of the high price of rice. If, in this time of their affliction, they are led to turn unto God their almighty deliverer, happy will it be for them.

"We solicit a continued interest in your prayers, and in your most vigorous efforts to secure additional laborers for this station."

MISSION TO CHINA.

VICTORIA (Hongkong).—J. L. SHUCK, I. J. ROBERTS, preachers; THOS. T. DEVAN, M. D., preacher; Mrs. DEVAN.

Three Tiechiu and three other Chinese assistants.

Out-stations.—Kowloon, Chang-chow, Peng-chow.

NINGPO.—D. J. MACGOWAN, M. D.; Mrs. MACGOWAN.

In this country, W. DEAN, preacher.

2 stations and 3 out stations; 4 preachers, 1 of whom is a physician, 1 other physician, and 2 female assistants; 6 native assistants.

Dr. and Mrs. Devan arrived at Hongkong Oct. 22. On the 27th of the following month the mission was suddenly bereaved of Mrs. Shuck, after an illness of a few hours. She had been a valuable and beloved member of the missionary circle about eight years, having left this country in 1835, at the early age of eighteen. Mr. Dean has returned temporarily for the improvement of his health. He arrived in March.

With the exception of the lamented death of Mrs. Shuck, the mission has been highly prosperous the last year. For several months there was a marked religious interest in the Chinese congregations. Mr. Shuck, writing in July, holds the following language: "With feelings which I cannot express, I am enabled to communicate to the Board that there is a *religious revival* going on at this time in my Chinese congregations. There is no stir, bustle, or excitement; but the still movements of the Spirit of God are evidently upon the hearts of between twenty and thirty individuals." In the following month Mr. S. baptized nine Chinese; and three were added to the Tiechiu church under the care of Mr. Dean. The whole number of baptisms reported in 1844, is nineteen, including two baptized by Mr. Roberts. Mr. Roberts has spent about six months at Canton, and proposes to occupy that city as a permanent station. His chief employment has been bible and tract distribution, with private conversation, in which he has been assisted by native converts. He has procured a residence at a convenient distance from the "foreign factories," and has every desirable facility for his work without the city proper, "no man forbidding."

There have been two schools at Hongkong a part of the year; one, a boarding-school of from fifteen to twenty pupils, which was opened in March, and is supported chiefly by foreign residents; the other a girls' school, which, at the time of Mrs. Shuck's death, had thirty pupils, and had been under her immediate superintendence.

A theological class was temporarily formed near the close of the year, in connexion with the Tiechiu branch of the mission.

Some portions of the New Testament in Chinese have been printed, including Romans and Ephesians, the latter in an edition of 3000 copies; also a tract, called "Truth and Error," approved by the American Tract Society. A second edition of

"Prayers and Hymns" has been revised, and "Daily Manna," by Stow, translated.

Frequent visits are made to the out-stations, especially by native assistants. Kowloon, on the main land, adopted as a dispensary station, has been visited weekly by Dr. Devan, accompanied by Mr. Shuck and some of the native converts. The dispensary has been crowded on these occasions, and during the time consumed in prescribing, the native assistants are engaged in the distribution of tracts and the exposition of Christian doctrines therein contained.

Dr. Macgowan returned from Ningpo in January. The "Ningpo Medical Hospital" was established soon after his arrival (Nov 1). Although in operation less than three months, it "afforded aid to nearly 700 persons during this first visit, making upwards of 1500 in all." Each patient was provided with a card containing a brief epitome of divine truths, such as,— 'Believe on the Lord Jesus Christ and thou shalt be saved.' 'The Lord Jesus says, Thou shalt love the Lord thy God with all thy heart, with all thy mind, and thy neighbor as thyself.' 'God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life.' 'He that believeth not shall be damned.' "Beneath this, are the name and nation of the surgeon, and the register number of the patient and the disease. The patients who could read, were desired to commit the passages of scripture to memory." A large number of copies of the Ten Commandments was also printed and widely distributed. "There are few in the city," says Dr. M., "who have not read or heard the message from Sinai." Ningpo has been adopted by the Board as a permanent station. At the last advices Dr. M. and Mrs. M.* were waiting at Victoria for a passage to that city. While on a recent visit to Calcutta, a very liberal subscription was obtained by him for the Ningpo hospital, and since his return to Hongkong he has formed a connection with the Medical Missionary Society, retaining, however, his relations to the Board.†

MISSION TO ASSAM.

SIBSAGAR.—N. BROWN, preacher; O. T. CUTTER, printer; and their wives. *Nidhi Levi*, native assistant.

Nowgong.—M. BRONSON, preacher; Mrs. BRONSON. *Peter Sardar*, native assistant.

GOWAHATTI.—C. BARKER, preacher; Mrs. BARKER. *Caleb*, native assistant.

3 stations; 3 preachers and 1 printer; 4 female assistants; 3 native assistants.

The principal employment of Mr. Brown the past year has been the translation of the Assamese New Testament. Romans was completed near the close of October, 1843. A part of the last summer was spent in the preparation of a course of

* Dr. Macgowan was united in marriage April 30, at Calcutta, to Miss Mary Ann Osborne, daughter of J. F. Osborne, Esq., of London.

† Appendix C.

lectures against Hinduism, to be delivered the ensuing cold season in the larger villages. Considerable time has been devoted to preaching in the villages; in company with Mr. Cutter and the convert Nidhi.

Mr. Cutter, in addition to his ordinary duties, has labored zealously in the establishment of schools. Six very flourishing village schools were in operation in less than three months after his removal to Sibsagar.

At Nowgong Mr. Bronson baptized, in presence of a large concourse of people, three native converts in the waters of the Kallung in November. One of these had for three years been convinced of the folly of Hinduism, having received her first impressions of the truth of Christianity while resident at Jaipur. Another was the wife of the native assistant and daughter of a native preacher of Calcutta. "The truth," says Mr. B., "appears to be slowly and surely working its way into this mass of corruption and error. The people are always eager for our books at this station, and are attentive listeners when I go out to preach to them. The calls for books at my house have greatly increased. And a number of interesting young men do not hesitate to denounce Hinduism as false, and the scriptures as true. Our schools are increasing, although everybody knows that the scriptures are prominently taught. In the mission school and its branches, there are more than 100 scholars in daily attendance." The "Orphan school" has fourteen children, and the number is increasing. More than 1700 rupees have been pledged towards its support by European residents.

At Gowahatti Mr. Barker has been disabled by sickness a part of the year, but has succeeded in establishing several schools, which are supported mainly by monthly subscriptions at that place. One was commenced in March with thirty, and another with seventy pupils, at villages not far distant from Gowahatti; and the number might be increased indefinitely, were there a proportionate supply of means. A chapel and school-house were about to be erected, by private subscription, for the mission.*

MISSION TO THE TELOOGUOS.

NELLORE.—S. S. DAY, S. VAN HUSEN, preachers; and their wives. *Elisha*, native assistant.

One of the most interesting events connected with the mission the past year, was the organization of a mission church of eight members, in October. No important change appears to have been made in the ordinary course of operations. Mr. Van Husen continues in feeble health, and has been authorized, if judged advisable by the mission, to return to this country.

* Appendix D.

APPOINTMENTS AND REMOVALS.

It appears from the preceding outline of missionary operations, that during the year now closed two preachers and three female assistants have joined the missions, exclusive of native preachers and assistants.

Rev. Thomas T. Devan, M. D., and Mrs. Devan have joined the China Mission.

Rev. E. B. Cross and Mrs. Cross have united with the Tavoy Mission.

Miss M. Bingham has joined the Mission to the Ojibwas.

The removals during the same period with the like exception, by death or other cause, have been as follows :—

By death.

Rev. W. G. Crocker, of the Bassa Mission.

Rev. G. S. Comstock, “ “ Arracan “ “

Mrs. Shuck, “ “ China, “ “

Mrs. Willard, “ “ French “ “

By other causes.

Miss H. H. Morse, of the Ojibwa Mission.

Rev. E. Tucker “ “ Creek “ “

Rev. R. D. Potts and

Mrs. Potts, “ “ Choctaw “ “

Making four preachers and four female assistants.

Net *decrease*, exclusive of native laborers, two preachers and one female assistant.

There are one preacher and one female assistant, Norman Harris and Mrs. Harris, under appointment, detained in this country for want of funds; and eight or ten candidates, male and female, who would be appointed if the funds of the Board were adequate.

RECAPITULATION.

The number of Indian missions under the direction of the Board is 6, embracing 14 stations and 7 out-stations; 29 missionaries and assistants, of whom 10 are preachers and 2 printers; 9 native assistants; 15 churches with 1559 members,—110 baptized the past year; and 10 schools with 300 pupils.

In Europe the number of missions is 3, with 21 stations and 34 out-stations; 4 preachers and 5 female assistants; 28 native preachers and assistants; 28 churches; 123 baptisms *reported*; whole number of church members about 900; 1 school of 50 pupils.

REPORT OF THE TREASURER.

Expenditures of the Board during the year ending April 1, 1845.*

MISSIONS IN ASIA.

MAULMAIN MISSION.

Remittances,	16,487 77	
Printing and binding materials,	429 50	
Payment of drafts and sundry purchases, for missionaries and mission stations,	1,884 89	
	<hr/>	18,802 16

TAVOY MISSION.

Remittances,	4,888 89	
Passage of Mr. and Mrs. Cross to Maulmain,	550 00	
Outfit of do.,	500 00	
Printing and binding materials,	122 36	
Payment of sundry drafts and purchases,	1,056 24	
	<hr/>	7,117 49

ARRACAN MISSION.

Remittances,	2,500 00	
Sundry payments and purchases,	2,974 75	
	<hr/>	5,474 75

ASSAM MISSION.

Remittances,	4,888 89	
Binding materials,	61 60	
Sundry purchases,	699 28	
	<hr/>	5,649,77

SIAM MISSION.

Remittances,	6,355 55	
Printing and binding materials,	232 17	
Sundry purchases,	504 39	
	<hr/>	7,092 11

CHINA MISSION.

Remittances,	5,866 67	
Passage of Doct. and Mrs. Devan to Hongkong,	500 00	
Outfit of do.,	399 00	
Sundry purchases and payments,	1,570 68	
	<hr/>	8,336 35

TELOOGOO MISSION.

Remittances,	2,933 84	
Payment,	2 00	
	<hr/>	2,935 84

* Including Bible, Tract, and Government appropriations.

congregations, at the chapels, are remarkably attentive, and sometimes crowded to excess. We are now about to appeal once more to the foreign community for pecuniary aid, to enable us to enlarge and improve the Queen's Road Chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the town. The new bazaar chapel is just completed, and is every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazaar, is forty-three feet square, built of brick, two stories high, and was erected through the liberality of the foreign community. The auditory and vestry are on the upper floor; while the dispensary, book depository, and seven rooms for native preachers, are on the lower floor. It is designed to hold divine service there, entirely in Chinese, three times on the Sabbath, and every evening during the week. Two substantial school-houses have been erected during the year,—one for boys, fifty-five feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story,—chiefly through contributions from kind and disinterested friends in China."

Kowloon and Vicinity.

"For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some 10,000 inhabitants, had been one of the mainland out-stations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the gospel at that place, chiefly to the labors of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought, on the arrival of those missionaries, that the time had arrived for a more systematic and zealous cultivation of that field, more especially, as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the laborers and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time, granted full privilege to preach the gospel and distribute tracts, to their heart's desire, provided they would not undertake to pass the night within the precincts they governed. To this the missionaries agreed. From that day to the present, these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on their efforts of the day. On arriving at the temple selected for dispensary operations, and which is about eight or ten miles from Hongkong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of scripture: to these his attention is particularly directed, while, at the same time, a Christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd, whom curiosity has brought around the dispensary table, hear the remarks made, and, at the same time, a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment, arrangements are being made to open two dispensaries, to be conducted at different places on the island of Hongkong. Even now, before any preparations are made, patients are applying every day, at the house, for medical aid, and none become the

AGENCIES, SALARIES, &c.

Services of Rev. J. B. Brown three months, ending April 1, 1844, at \$500 per annum,	125 00	
Travelling expenses of do.,	40 92	
“ “ do. seven months, ending Nov. 1, 1844, at \$540 per annum,	315 00	
Travelling expenses of do.,	94 33	
“ “ Rev. John Stevens eighteen months, ending April 1, 1845, at \$800 per annum,	1,200 00	
Travelling expenses of do.,	202 82	
“ “ Rev. J. M. Graves,	8 30	
“ “ Rev. B. F. Brabrook eleven months, ending Dec. 20, 1844, at \$500 per annum,	458 33	
Travelling expenses of do.,	107 76	
“ “ Rev. Thomas W. Sydnor five months, ending June 1, 1844, at \$600 per annum,	250 00	
Travelling expenses of do.,	42 79	
“ “ Rev. Silas Bailey nine months, ending Dec. 1, 1844, at \$600 per annum,	450 00	
“ “ do. three weeks in Philadelphia,	45 00	
Travelling expenses,	124 46	
“ “ Rev. Alfred Bennett one year, ending Feb. 1, 1845,	600 00	
Travelling expenses,	78 17	
“ “ Rev. Joseph Wilson seven months, ending March 1, 1845, at \$600 per annum,	350 00	
Expenses of do.,	7 75	
“ “ Rev. S. Peck twelve months,	1,200 00	
“ “ Rev. R. E. Pattison,	1,200 00	
“ “ Clerks for treasurer and secretaries,	1,154 00	
“ “ Messenger and porter,	150 00	
Travelling expenses of the secretaries and other members of the Board, in attending State Conventions, Associations, and various other meetings,	235 87	
Sundry incidentals,	18 64	
		8,459 15

GENERAL PURPOSES.

Rent of rooms,	365 00	
Postage,	307 50	
Freight,	335 09	
Wharfage,	7 29	
Insurance,	33 58	
Stationery, books, periodicals, boxes, wood, coal, gas light, cartage, &c.,	332 64	
Expenses attending the collection of Richard Carney's legacy,	123 28	
Services and expenditures of agent in London,	172 03	
do. of purchaser, packer, and forwarding agent for the missionary stations,	500 00	
Hannah Harpham's annuity for one year,	50 00	
		2,226 41

PUBLICATIONS.

Printing Report of the proceedings of the Triennial Convention, and of the Annual Meeting of the Board, at Philadelphia,	380 50
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1845.]

Report of the Treasurer.

191

Extra paper and work on the Magazine,	99 50	
Printing 1000 copies of Charter, &c.,	14 00	
do. contribution cards, hand bills, &c.,	44 45	
do. Appendix to Annual Report, &c., at Cincinnati, O.,	20 00	
Gratuitous distribution of Baptist Missionary Magazine, 1164 copies, at 50 cts. per copy,	582,00	
		<u>1,140 45</u>

PREMIUM AND DISCOUNT.

Payment to Mark A. Cooper, executor of the estate of Thomas Cooper, 5 per cent. commission on his legacy of \$2000,	100 00	
Discount on uncurrent money, commission for collecting drafts, &c.,	185 76	
		<u>285 76</u>
Balance of interest,*		116 79
		<u>94,785 28</u>
Balance for which the Convention was in debt April 1, 1844,		27,706 16
		<u>\$122,491 44</u>

Receipts of the Board during the year ending April 1, 1845.

Donations designated for Burman mission,	974 41	
“ “ “ “ schools,	276 30	
“ “ “ “ tracts,	72 83	
“ “ “ “ bible,	62 75	
“ “ “ “ native preachers,	400 00	
“ “ “ Karen mission,	393 21	
“ “ “ “ schools,	591 08	
“ “ “ “ tracts,	10 64	
“ “ “ “ bible,	4 21	
“ “ “ “ native preachers,	1,100 56	
“ “ “ China mission,	757 29	
“ “ “ Siam “	65 95	
“ “ “ “ native assistant,	25 00	
“ “ “ Arracan mission,	733 20	
“ “ “ Assam “	18 80	
“ “ “ “ schools,	87 18	
“ “ “ African mission,	305 86	
“ “ “ “ schools,	182 03	
“ “ “ Greek mission,	107 50	
“ “ “ “ schools,	12 00	
“ “ “ German mission,	602 83	
“ “ “ support of American missionaries,	5,800 00	
“ “ “ Indian missions,	378 53	
“ “ “ general purposes,	52,901 30	
Legacies, as follows :—		
Native Burman preachers,	80 00	
General purposes,	5,932 74	
		<u>6,012 74</u>
		71,876 20
Received profits on Missionary Magazine,		26 75

* After deducting the interest received on the permanent fund of \$20,000.

At each of the Mergui bays, the school is regularly maintained, and at Mergui the average attendance of about 100 pupils is spent by Mr. Ingalls at Mergui. Mr. Brayton spends much of his time on the banks of Tenasserim river. Siamese Karens have received much instruction are expected; some of which will be sent to Ulah.

Schools.—The theological school at Mergui contains ten or twelve pupils, and five of the last class have been sent to Mason had also ten scholars. Mrs. Wade's school, at Mergui, teaches scriptures. Mr. Cross has been at the earliest practicing, and has numbered about seventy pupils. Mrs. B. and a native teacher have from twenty-five to thirty pupils of ill health. Day schools at Kwathah, &c. The day schools at Mergui have eighteen scholars, and these last, a Salong school.

Printing department.—The last year, "The demand for books greater than it has ever been. The demand increased to the reading probably, all being called for; orders following table given being open for more

100 00
500 00
500 00
250 00
500 00
600 00
150 00
2,500 00

300 00
600 00
400 00
300 00
800 00
300 00
2,500 00

700 00
1,700 00
3,000 00
4,400 00
\$2,802 95
\$40,188 49
\$122,491 44

W. LINCOLN, Treasurer.

of which the duty assigned them, teachers, and have found the Treasury against the Treasury eight dollars and forty-

Auditing Committee.

upon which the permanent support of its Correspondents to be entirely satis-

Auditing Committee.

Morning Star
Manual, by
New Testament
Karen Dialect
Catechism,

"
menced
" House I
Ko Thah-

Of issues, the
3297 volumes

* This work, by
ral years for its com-

APPENDIX.

A.

Extracts from the *Seventh Annual Report of the Maulmain Missionary Society for 1844.*

The Society has employed during the past year *twenty-five native assistants*;—two among the Peguans, three among the Burmese, two among the Pgho Karens, and eighteen among the Sgau Karens. These assistants have been under the immediate supervision of missionaries, who have furnished reports of their labors.

REPORTS OF NATIVE ASSISTANTS.

PEGUANS.—"Ko *Tau M' Ngay* has been faithful in the discharge of his duty in preaching in Amherst, and other villages, though no very encouraging success has attended his efforts. He accompanied br. Vinton to Tavoy last dry season, and spent his time while there in preaching. He says, he desires to preach the gospel as long as he lives, to all whom he may meet, of whatever nation."

BURMESE.—"Ko *Woon* has been during the past year in almost daily attendance at the bazaar preaching station, where, in company with other assistants, he has labored to inculcate a knowledge of the Christian religion among his fellow-countrymen. The space formerly occupied in the bazaar having become too limited for the large concourse of people which frequently assembled to listen and to engage in religious conversation, a commodious and permanent building has, with the permission of the local authorities, been erected, which combines the advantages of the former location with the additional consideration of being a little removed from the noise and bustle of the market. The daily attendance is now so great, that the new building is well filled with individuals from the town and country, and traders from more distant places, who listen with attention to the truths of our holy religion. Many of them, we may hope, will become interested in the plan of salvation there made known, and, in consequence, be heirs of eternal life. A large number of books and tracts, in different languages, have been distributed, many of which have been taken by individuals from distant places, where the living teacher has not, and probably will not for years to come, be heard. May they prove as good seed sown on good ground, which shall spring up and bear fruit to the glory of God. Two interesting individuals, who are now in this town, endeavoring to bring their countrymen to the knowledge and acknowledgment of the truth, may be viewed as the fruits of the labors of the assistants at the bazaar station during the past year."

Pgho KARENS.—"Bahmee and Ko *Chung Paw*, the two assistants laboring among the Pgho Karens, supported by this Society, have occupied the same field of effort as in the last year. As Dong Yan is the place of their residence, that village and its vicinity have engaged the principal part of their attention. But the Pgho villages, on the river Gying, have also shared their labors, and in both of these sections of the field, the Lord has been pleased greatly to encourage their hearts and to strengthen their hands.

Donations.

Sundry col.	32,40	
Charles D. Kirk	1,00	
Elizabeth P. Kirk	,12	
Ladies, towards the support of Moung Net. a Burman preacher,	25,00	
	58,52	
Washington. ch. and soc.	5,00	
per Rev. E. Kincaid,		63,52
Richmond, Miss Eliza Green- halgh, per Rev. Wm. Heath,	1,00	
		64,52

Ohio.

Cincinnati, colored ch. and soc.	12,10	
Marietta, ch. and soc.	42,33	
Lower Newport, do. do.	5,00	
per Rev. E. Kincaid,		59,43

Indiana.

Madison, ch. and soc.	30,00	
do., Theodore A. Owen	,10	
Franklin, ch. and soc.	25,00	
do., Mrs. Chandler	5,00	
Lawrenceburg, ch. and soc., as follows:		
Collection	15,00	
Rev. E. P. Bond	5,00	
E. Morgan	6,00	
Silas Wicks	2,00	
Martha Wicks	3,00	
per Rev. E. Fer- ris,		31,00
Aurora, ch. and soc.	5,20	
Ebenezer, William Dills	2,00	
Wilmington, church and soc.	6,25	
per Rev. E. Kincaid,		104,55

Michigan.

Allegan, ch. and soc., per Rev. H. Munger,	5,00	
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Wisconsin.

Geneva, per Rev. I. Conrad,	1,14	
Burlington, per letter signed "A Friend," as follows:		
for Chinese schools,	1,50	
"Chinese scriptures,	1,50	
	3,00	4,14

Legacy.

Middleborough, Mass., estate of Andrew Cole, per Rev. E. Briggs, executor,	156,00	
		\$6393,63

The Treasurer also acknow-
ledges the receipt of the
following from the Amer-
ican and Foreign Bible
Society:

To aid in printing and circulating the sa- cred scriptures in	
Assam	500,00
Karen	500,00
Teloogoo	250,00
Siam	500,00
Germany	600,00
Africa	150,00
	2500,00

To aid in translating,
printing, and circu-
lating the sacred
scriptures in Chi-
na,

Premium on Mexican dol- lars, insu- rance, &c.,	56,45	
	2056,45	
		\$4556,45

H. LINCOLN, *Treasurer.*

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

AUGUST, 1845.

NO. 8.

American Baptist Board of Foreign Missions.

Siam.

EXTRACTS FROM A LETTER OF MR. GODDARD.

We continue our extracts from communications received from the Siam Mission. They relate particularly to the Chinese department, but contain such references to the Siamese as show but too painfully the critical state of both, and the necessity of speedily reinforcing them. They must not become extinct nor impotent through our neglect or dilatoriness.

Nov. 20, 1844. We are desirous of obtaining a more central location for our mission premises, or for some families of the mission. But we have no heart to undertake any important changes while our prospects are so dubious. I trust we shall hear from you soon, and know the best (or worst) of what you can do for us. In the meantime we are endeavoring to do what we can in our present circumstances; and I hope we are learning to trust less in human help, and to look more directly to Him from whom substantial help can come. Nor are we left without indications (I think decided indications) of his favor. Prejudice and suspicion are evidently giving way, both among the Chinese and Siamese. We are plainly gaining the confidence of the rulers, and the number of Chinese who attend Sabbath worship has never been so large since I came here.

We received by baptism, on the first Sabbath of last month, one, who gave, to my mind, more evidence of the renewing of the Spirit than I have often witnessed; and there are five or six who wish to be baptized on the first

Sabbath of next month, all of whom have long attended worship regularly, and appear very well. I believe there is also a moving of the Spirit on the minds of the missionaries of both denominations here. I hope good things for this people are not far off. But my faith is weak, my love too cold,—and, under the debilitating influence of the climate, anxiety, and wearisome labor, I can do but little towards making known to all this people the good news of salvation.

Invitation to remove to China—Declined.

22. Since writing the above, yours of June 29th has come to hand, presenting the resolutions of the Board whereby I am "invited" to join the China Mission at Hongkong. I was expecting something on that subject from you, and am relieved from a painful suspense relative to the present wishes of the Board respecting my labors. I have felt a constantly increasing desire to have a revised and approved version of the Scriptures brought into use, from the fact that the present translation of the Old Testament is scarcely intelligible, and in the explanation of the New Testament I am so often obliged to say, "this verse is not translated correctly." On the other hand, I have been so situated as to prevent me from making as much preparation for that work as I have desired. Direct missionary work in abundance has been *providentially* (as I think) thrown upon my hands. I have sought to be relieved from it in order to devote my attention more exclusively to what I supposed to be my appropriate work; but Providence has not opened the door for such relief. Still, I cannot complain or regret, in view of the divine blessing.

gate sum. The collection this morning amounted to \$1.05.

"New Gardens" visited—Case of Chek Leng Chir.

7. Visited Chek Leng Chir, who lives about one and a half miles distant, at what are called the "New Gardens." His case is interesting. He has now been a regular attendant on Sabbath worship for five months. He some time before saw a tract, which arrested his attention. He wished to come and learn more about this religion, and inquired among his friends for some one who was acquainted with us; but finding no one to introduce him, he came alone. I was in my study when he came,—had some conversation with him, but felt no special encouragement; indeed, he was so embarrassed as scarcely to be able to converse; but he has since been constant in his attendance on worship, and exhibits many traits of a humble, sincere Christian. As our way there was through very muddy paths, the feet of those who accompanied me were covered with mud almost to their knees. I escaped the same fate only by allowing myself to be carried on their shoulders over one or two of the worst places. This circumstance furnished him an opportunity to obey the direction of Christ, to wash each other's feet; and I was pleased to see the zeal with which he did it. As they began to dip up water from the canal, he took the dipper from them; and, notwithstanding their remonstrances, would dip it up and pour it on himself. Through his influence two of his neighbors come down regularly on the Sabbath, and have cast away their idols; we have now commenced a weekly Wednesday meeting at his house. Thus a new field of much promise is providentially opened before us. The people of that neighborhood are all Chinese, and are very numerous.

Prevalence of theft—Scarcity of food.

19. Yesterday being Sabbath, the congregation was rather large, and circumstances as encouraging as usual. We now have a third meeting on the Sabbath, at the garden house belonging to the church, attended by more or less of the neighbors. Our br. Chek Lim having been absent on two successive Sabbaths, I this morning called on him; found him at work in

his garden, and received a cordial welcome. On entering his house, I was pleased to see his testament open on the table with his spectacles upon it; he, evidently, having recently been reading. He says thieving is so common that he cannot leave home at all without having his things stolen. He, a short time since, had a large amount of the products of his garden carried off in the night. Br. Kwa, also, a few days since went to sell a few vegetables, and on his return found his house broken open and his bed-clothes, rice, tools, cowries and all, gone. True, it was not all of much value,—but it was his all. Thieving is now the order of the day. This results very much from the high price of rice, which now sells at five times its ordinary cost. Other things are also much dearer than usual; but there is nothing here which can supply the place of rice. This is usually the chief article of food among the natives. Half-starved beggars visit us daily in large numbers, calling for something to eat; and sickness prevails through the community in consequence of the diet to which the people are obliged to resort. No one wishes to hire laborers, and even many formerly hired men are dismissed in consequence of the expensiveness of supporting them.

Idols cast away—Promising inquirers.

25. Among our present encouragements may be noticed the fact, that three of the inquirers, beside Chek Leng Chir, have torn down and cast away their idols. There are also two young men, who have no families, and, of course, no idols of their own to tear down, who give some reason to hope that they have felt the regenerating influences of the Spirit; at least they are encouraging inquirers. They are men of good Chinese education and talent, and should they become heartily devoted to the service of Christ, might make very valuable assistants.

Sept. 5. Yesterday one of the young men mentioned above, accompanied me voluntarily on a trip for the distribution of tracts. I was pleased both with his readiness to converse with those we met, on the Christian religion, and also with the amount of knowledge and talent which he exhibited. I can but hope he may yet become a valuable assistant. I now spend a considerable proportion of my time in visiting from house to house.

Baptism of Leng Chir—Effects of patient continuance—Leng-kia-chu and Bang-chang.

Oct. 6. To-day, after a very satisfactory examination, Chek Leng Chir (mentioned Aug. 7) was received to the church by baptism. I feel a very comfortable assurance that he has been born again, and will be preserved amid all the trials of this life, and, finally, crowned with glory. He has seemed to feel deeply the plague of his own heart and his entire helplessness, and, I trust, from what he says, his hopes are built on the true foundation. He is about fifty years of age,—has a wife and two children, and is engaged in gardening.

Three others requested baptism at the same time, for each of whom, as well as for two other individuals, I have much hope that they are children of God; but I thought it would be better for them to remain on trial a little longer. The congregation to-day was unusually large for this place; twenty of the native brethren were present at the communion. We have recently adopted the practice of having one of the most experienced of the brethren accompany each of the assistants in their daily excursions for visiting and tract distribution; the effect seems to be good, and, I trust, the knowledge of the gospel is spreading through the land.

10. This morning, as I took my usual walk to the river side to enjoy the fresh air a few moments, I found a company of men from La-con-chaisia, who came in last night and were cooking their breakfast under our tamarind tree. I conversed with them freely about Jesus Christ, and gave them tracts. Such opportunities for spreading the knowledge of the gospel in distant districts are frequent, and good may result; but, after all, it is from oft repeated labors on the same subjects, that the conversion of the heathen is to be expected. There must be line upon line and precept on precept; and thus it is that our long, patiently continued labors here in Bangkok are crowned with encouraging success. The church seems to exhibit more and more of the character which we wish to see in a church of Christ; congregations on the Sabbath are becoming larger and inquirers more numerous. What few efforts we are able to put forth, are crowned with as much success as could be expected.

26. Returned last evening from an excursion of six days to Leng-kia-chu and Bang-chang. At the latter place truth seems to have made some progress through the labors of Kiok Cheng. One man has cast away his idols and seems sincere in his inquiries after truth. There is reason to hope that he may become a first fruit from that region to Christ. I made arrangements for building a house, and hope, after new year's, to establish a school. (See journal, March 8.)

At Leng-kia-chu the people have engaged so largely in the opium trade, gambling, &c., that they have no heart to listen to the truth. They generally acknowledge that the Christian religion is good, and they seldom persecute or ridicule; but neither are they disposed to seek in earnest for the salvation of their souls. Of course, but few attend either the daily or the Sabbath worship. Although it is but a short time since many of the people of that village were apprehended and severely punished in consequence of their connexion with the opium traffic, yet they now seem more fully engaged in it than ever. Among those apprehended, many obtained their release by giving up their daughters to the officers who had charge of the affair, to become his wives, or play-actresses. Those who had daughters and were unwilling to give them up, were beaten until they would consent. It is said that more than sixty young females were thus taken from Leng-kia-chu during the seizures last spring.

Eagerness for Siamese tracts.

Nov. 13. Went up this morning to Sam-wang-sia, where we still hold a regular weekly meeting; found the two brethren who reside there in a comfortable state of mind; but they seemed to gather fresh courage and new spirit from our social conversation and worship. No other persons except the boatmen who went up with us, were present at the meeting to-day, though usually three or four others attend.

On our way up, we went through a canal which we have not often passed; and the Siamese manifested more than their ordinary desire for tracts. Two men in a small boat requested tracts, and as I manifested a willingness to supply them, they rowed hard after us, but as our boat was under rapid headway, it was long before they could reach us; and then as they came along

side, they stretched out their hands anxiously to take the tracts to the neglect of their boat, which was borne off by the strength of the tide before they could receive them; and before they could regain their oars, they were several rods behind us. They, however, rowed hard, and again came up and took each a tract; but just as they turned away, owing to inattention to their boat, it *upset*, and forthwith all I could see of them was one hand of each, holding up his tract out of the water. Soon, however, their heads appeared, and with great care they made their way to the shore, towing their boat after them, without scarcely wetting their tracts.

Passing on a little farther, a gray-headed old man on shore called out for a tract, and as soon as he perceived a willingness on my part to give, he plunged into the water to swim after us; but as he could not overtake us, we rowed up to the shore and waited for him. There is reason to hope that tracts will not be altogether useless to persons who are willing to take so much pains to get them. Instances like the above are not uncommon among the Siamese, and there is no reason to doubt that the labors of additional missionaries among them would be crowned with the most satisfactory results.

Death no respecter of place or person.

28. After long delay, we have again gotten letters from America, but they bring the painful intelligence that death is at work there as well as in the pestilential regions of the tropics. My last brother has gone! and thus of the happy circle of four brothers and sisters, which I left in America, not one remains; while I, who from my location might have expected to be first called, am still spared. The path of duty is the path of safety; and if missionaries are often early called away from their labors, so are the servants of the Lord everywhere. It is not the smallest trial of the missionary to hear of one after another of his brothers and sisters sickening and dying, and of his aged parents being finally left alone, poorly provided for amid the infirmities of age, while he is unable to administer comfort and relief. Confidence in the faithfulness of God to his promises, is my only consolation; and I trust Christians will remember those whom they have sent far away from

their friends, and will also remember those friends in all their trials.

Candidates for baptism—Three baptized—Printing operations.

30. To-day the church convened for the purpose of examining candidates. Three, namely, Chek Su, Hong Kit, and Chun Kiam, after a very extensive and satisfactory examination, were approved. They all have been in the habit of attending worship on the Sabbath more than a year, and, during the last eight months, *regularly*. They manifested a deep sense of their sinfulness and helplessness, and a corresponding reliance on the merits of Christ. To the question, whether he thought he had been born again, one of them replied that he did not know, but he felt that formerly his heart was one thing and that now it is another. What he formerly loved he now hated, and what he formerly hated he now loved,—that formerly his affections were fixed entirely on the things of this world, but now on God and the Savior. With regard to his sins, one of them remarked that he had never indulged in gross outward sins, and, therefore, before he heard the gospel he thought himself without sin; but he now saw that *every act of his life* was sinful, as it was opposed to God. They all made similar remarks, showing a deep, and, I think, a hearty sense of their entire sinfulness, and exhibiting encouraging signs of a work of grace begun in their hearts, so that I can but hope that they, having been renewed, will be fully sanctified, until at last they shall be presented without spot to the Lamb, as genuine members of that church which he loved, and for which he gave himself a ransom. Two of them are the persons mentioned Aug. 25, as capable of becoming good assistants if heartily devoted to the service of Christ. Their future course remains to be seen. They now appear as well as could be expected. Several others requested baptism, but were deferred for further trial. One, Chek Tang, who had expressed a strong desire for baptism, and had appeared tolerably well, did not come forward. He had attended Sabbath worship *regularly* about seven months,—lives about two miles distant,—has a wife and children, and is engaged in gardening. He had attained a good degree of religious knowledge, and seemed earnest and sincere in his inquiries after the way of life; but now, some losses in

his business, and a dream in which he thought his father came and exhorted him not to join this religion, kept him back. Whether he will continue to attend worship, is doubtful. This is an instance of our frequently disappointed hopes, and also of the kind watchcare of the good Shepherd over his flock.

Dec. 1. Sabbath. Between forty and fifty Chinese were present at worship. The services of the baptism and communion were refreshing. We certainly have occasion for thanksgiving and encouragement. During the year now drawing to a close, seven hopeful converts have been added to our little church,—two have died leaving comfortable evidence of preparation for their great change,—one has been dismissed to the church in Hongkong, and one excluded,—leaving the present number, twenty-four. The whole number that has been received into the church from its commencement, is thirty-seven, only two of whom have been excluded. The others, with one or two exceptions, have continued to give very encouraging evidence of piety in the fruits of holiness.

2. Monthly concert to-day was as interesting as usual. Contribution, two ticals, making the amount for the year, eighteen ticals, one salung,—equal to \$10.30.

4. To-day my teacher, on returning from the meeting which he conducted at the "New Gardens," said he was rejoiced exceedingly because Chek Tang (mentioned Nov. 30) was again awakened. He had handed his testament and all his tracts over to Chek Leng Chir, and did not this morning at first go to meeting. The teacher, therefore, went to his house, and as soon as he began to converse with him, Chek Tang began to weep,—said he knew the Christian religion was true,—that he had cast away his idols and embraced it,—had been ridiculed and even persecuted, but he did not mind that,—but that the losses which he now sustained, (ten or twelve of the swine which he was raising for market having recently died,) he regarded as a token of the displeasure of God, so that he felt discouraged. He thought that God would not be favorable to him, and, therefore, gave up. The teacher related to him the account of Job, &c., after which he seemed encouraged,—went to meeting,—received back his testament and tracts, and promised to come to worship next Sabbath. May he yet prove as a brand plucked out of the fire.

6. We have recently printed a small edition of the Gospel by Mark, (from the blocks prepared by br. Dean,) also a second edition of the Chinese Catechism, 2000 copies. It had been out of print for some time, and seemed to be better adapted for distribution than most of our tracts. We have also now in press a small hymn book, which will soon be completed; after which I do not know that we shall print any more Chinese for some time.

EXTRACTS FROM THE JOURNAL OF CHEK CHIN.

In a letter of January last, Mr. Goddard has forwarded portions of the journal of one of the native Chinese assistants. The assistants keep a daily record of their proceedings, which is revised every Saturday by Mr. Goddard; beside conversing with them freely, from time to time, as circumstances require.

11th month, 13th day, (Dec. 22, 1844.) Sabbath. The Chinese regard this day as the midwinter festival for the worship of Pun Taou.

2d day of the week. Went to the little market, as far as the blacksmiths' shops. Visited five families,—gave four tracts. P. M. went to the dock yards and gave away four tracts.

3d day. Went out back of the rice mills. Met one man who said that in this life we ought to live uprightly, because after death there is a great variety of punishments,—that formerly he had been a man of a very covetous spirit; he entered into business with another man and was entrusted by him with five thousand dollars. Soon after, that other man died, and he refused to pay back the money to the heirs. The soul of the man who died was displeased,—descended to earth, and became this covetous man's son, and when he grew up, caused him to become a bankrupt. This man is still living. I asked the man how he knew these things? He said there was another man who had died, and after one day and night returned to life, and he knew the affairs of hell. He saw his deceased wife, who called to him and asked him, why have you come here? each person should remain in his own place,—this is Hades. She then told him the above circumstances.

I visited four families and distributed eight tracts.

4th day. Went to the little market.

By the way met a Catholic, who asked if Protestants observe this day as the birth day of Christ. I replied that we have no such custom,—that these things are established by men, and that it is not necessary for us to observe them,—that the Catholics ringing bells, and beating drums, and setting images in the chapel, is all the same as the worship of idols,—that it does not accord with the word of God, and must be sinful. P. M., went by the river side,—distributed three tracts. Also a man who lives at — received two tracts; he was very much pleased to listen to the truth.

5th day. Went the road by Wat Takkien. Visited three families,—gave five tracts.

6th day. Went to the neighborhood of the Chinkun temple. Visited three families,—gave five tracts.

7th day. Went through the "Old Gardens" as far as the "New Gardens," to the house of Chek Bun, Chek Leng Chir, and Chek Nap-keng, where there were several persons together. But the devil has great power. Chek Bun formerly purposed to come and worship God, but was suddenly taken sick; he, therefore, went to inquire of Pun Taou, (their idol) whether he should come and worship the God of heaven or not. Pun Taou decided that he should not come. Afterwards I met Chek-klong Urn, who said, if he should come and worship God and afterwards not live uprightly, his sins would be the more aggravated; therefore he did not dare to come. I told him, if he had a heart to worship God and seek the renewing influences of the Holy Spirit, he would be enabled to repent and put away his wicked heart, and to know that our Heavenly Father is almighty, and is the only true God.

20th day of the 11th month. Sabbath.

2d day of the week. Went to the "New Gardens," to the houses of Chek Pio and Chek Hah, and explained the gospel. Suddenly there came a man, who had formerly lived with the missionary physician, to have his eyes cured. He said that we go out to distribute tracts, and for every individual whom we induce to go and worship God, the English teacher gives us four ticals. I asked him how he knew? He said he had lived four months at the dispensary and knew all about

the teacher's doings.* I told him, If we taught men and they were willing to repent of all their sins, so as to save one soul from hell and obtain eternal glory, this was an abundant reward and eternal happiness. Afterwards I returned to the Chinkun temple. One man said, To worship God is good,—but to worship ancestors is also proper,—and to cast away the ancestral images is a violation of custom,—that he formerly had a neighbor who returned to China and took down the images in his house, but it provoked the family to dispute and quarrel, and broke up their peace. I told him these images were what former men set up, and it would have been well, had he first taught the other members of his family to worship God, and then, perhaps, he might have removed them harmoniously.

3d day. Went to the rice mills. Chek Lai Seng said he had formerly attended our meetings, but was now engaged as a merchant and could not come. I told him, as he was prospered, he was under the greater obligations to worship and thank God.

Tavoy Mission.

LETTER OF MR. MASON.

School for native assistants—Course of study.

The school opened May 3, and closed Oct. 22. Eleven pupils were connected with it; but one youth, in consequence of the death of his brother, by which event his labors were required for the support of the family, returned to the jungles early in July.

In respect to their studies, considerable time has been devoted daily to reading and writing; most Karens, owing to their want of previous training, doing both very inaccurately. Once a week each pupil has been required to furnish an original composition; and such as would be regarded in America as licentiates, have been required to preach about once a month, and their performances, so far as seemed profitable, made the subject of criticism. All have studied arithmetic, and most of them land surveying, and, to some extent, plane trigonometry, with its application to the mensuration of distances. Land surveying, and the application of trigonometry to the mensuration of distances, they have not only studied in theory, but have also taken practical lessons. They measur-

* A malicious falsehood, to requite the kind attentions which he had gratuitously received. G.

ed the three mission compounds, and found them to contain, in the aggregate, a little more than four acres and two chains. They measured the city within its newest and smallest walls, and found it to contain something less than one hundred and eighty acres. They measured a base line of a mile in length in the level paddy fields south of the city, and by observing the angles that various prominent objects made with this line, they calculated the distances of some of the surrounding villages. They also paid some attention to the study of *Materia Medica*. A little knowledge was communicated to them on the subject of geology; and when, in company with their teacher, they made excursions into the fields, he pointed out to them some of the great traits that characterize many of the natural families of plants. In geography they had a lesson daily from Mrs. Mason, and such as chose took lessons from Mr. Bennett in the English language. Their principal study, however, has been theology, with the bible for their text book.

Every morning the school was opened with prayer, and praise, and the reading of the scriptures; and the first exercise that followed was for each pupil to find the text, and then give a synopsis of the discourse he had heard on the previous evening. By this means they have treasured up many, many ideas that would have otherwise eluded them; and habits of attention have been acquired which are of still greater value. In their reading, each one after reading his portion has been required to close the book, and then give, in his own language, the substance of what he had read. The teacher then questioned, or explained, or corrected erroneous conceptions, as the case might require. This is the only way that I have yet discovered, which induces the natives of this country to *think*. They will repeat the answers to printed questions with the volubility of a parrot, and, after all, understand no more about what they say than a parrot. Talking to them I have also found to be of very little use, unless their attention has been compelled by requiring them to repeat the substance of what they have heard. In this way my pupils have read and studied br. Abbott's Doctrinal Catechism, Todd's Lectures, a considerable portion of Draper's Bible Stories, and the principal part of br. Wade's Epitome of Old Tes-

tament History. In the New Testament, they have gone through one gospel, and all the epistles from Romans to Titus, both included. To their lesson in the New Testament, the best portion of the day, when the faculties are most fresh and vigorous, has been devoted, because their teacher deemed this lesson of all most important. To this recitation two assistants attended from br. Bennett's department, and one from Mr. Wade's, besides a class of eight or ten from Mr. Bennett's school. In the manner described above, the whole of this important portion of the scriptures was passed over deliberately, verse by verse. If the reader gave an incorrect view of the portion he read, the question of its true signification was passed round to the other members of the class, until it came back to the teacher, who explained the historic allusion, if any; or the custom or conception that had given rise to the tropical language, if such existed in the passage; or any thing else that threw obscurity upon it in the minds of the pupils. Few passages, of an obvious practical tendency, were passed over without an endeavor to bring the truth contained directly to the conscience of the pupil. It has been a leading object with me, not to have these lessons dry exegetical recitations, in which the mind of the student exhausts itself on the drapery of the bible; but soul-absorbing contemplations of that truth which sanctifieth,—gazing seasons, “as in a glass,” at “the glory of the Lord;” that we might all be “changed into the same image, from glory to glory, even as by the Spirit of the Lord.” Yes, it has been my endeavor, how much soever I may have failed, to make the lecture room, a Bethel; and every lesson, a sermon.

Only two of the pupils that I had last year, have been with me the present season. Their non-attendance has arisen, in no instance, so far as I am aware, from an unwillingness to study; but is owing, in part, to providential circumstances, and in part to my employing some of them in the jungles as assistants. I would most willingly have them study for a succession of years, were it not here so emphatically true, “The harvest is plentiful, but the laborers are few.” It will never do to have our theological schools conformed to the models of those where the state of things is as dissimilar as they are distant. Like their teachers, they must conform to circumstances. To me, it

is as clear as a sunbeam, that, taking into view the state of the church and the people, the best course that can be pursued in the education of the native ministry is, to have the pupils study a part of the time, and be employed as assistants a part of the time. In this way, some that were with me last year, but have been employed as preachers and school teachers the present season, will, probably, come to school again next season; and their places will be taken by some that have been with me the session that has just closed.

Notices of pupils and assistants—Sau Qua-la and others.

Nineteen different individuals have been members of the school, since I commenced it two years ago.

Sau Qua-la was in school last year, and after its close I sent him down to Pyeekhya, to labor among the people there preparatory to the protracted meeting. He was very useful, and after the meeting closed, I took him up, with three other valued assistants, to br. Vinton's meeting, in the vicinity of Maulmain; for I fully believe, that to participate in such labors is an invaluable part of a student's education for the ministry. As might be expected, he both imparted and received good. Eternal things took the form of realities before him, as they had never done before; and his faith in the fulfilment of the divine promises was increased ten fold. In an article, which he wrote for the Kareu newspaper, on the advantages of protracted meetings, he says, "Dear brethren, servants of Christ, great are the advantages of assembling together to pray for God to pour out the Holy Spirit. Those that are Christians, have their graces increased; those that have not new hearts, obtain them; and those that listen, understand [the bible] more." On his return from Maulmain, he took charge of the Pyeekhya station, where he has been doing uncommonly well. I never before heard so good an account of the church there as he reports; and at the close of his last letter he adds, "That God may help us thus continually, let us pray, and trust in Him, and beseech that the Holy Spirit may work in us newness of heart."

Sau Ngau-tau, who was in school last season, is the assistant at the head waters of Palau this year. It is a place with which we can have no communication during the rains, and I have not heard from him since he join-

ed his station. You may not recognize the name, but it is the young man whose letter you printed in your Report for 1843.

Sau Hlau-moo is a promising, intelligent youth belonging to the head waters of Palau, who was in school last year, and fully intended to come this; but when the boat went down to bring up pupils from Pyeekhya and the surrounding region, he missed it, very much to his regret, as he wrote me in a letter that he left behind at Pyeekhya, before he returned to his home. The difficulty of communicating with the Karens of this section of the country is a very great hindrance to our labors for them; and owing as it is to the natural features of the country, it is one that will never be obviated. At Maulmain, the three great rivers that drain the whole country, north and south, east and west, pour down their collected waters by the missionaries' doors; so that a small boat or a raft can pass to and fro at all seasons. From Tavoy, on the contrary, unless we go out to sea, which can only be done in large boats, and then only during the dry season, the Karens have to be communicated with across the streams, and not up and down them; and to do that, during one half of the year, is usually impracticable.

Sau Lee-loo, who was in school last season, has been employed this, as an assistant at Ka-wote, a branch of Ka-tay river, south of Palau. He is a young married man of very ordinary intellectual faculties, but of more than ordinary piety, and to this he owes his appointment as an assistant. He has done remarkably well where he has been laboring. In his last letter he writes, "My mind is occupied but little with the temporary things of this world. My heart yearns after things above, heavenly things. When sick, I have no apprehension of death, but think if God should call me, it would be the better for me. I approve of all God's dispensations; and feel, that if I live, I live for God, and if I die, I am the Lord's; and that all things are alike good." His report I shall reserve for another communication.

Sau Lee-lay, who was in school last year, is another young married man, slow to learn, but of considerable zeal. At the close of the protracted meeting last season, there were one or two villages, where we had doubtful hopes of being able to establish schools; and as it is all important to improve every op-

portunity as it occurs, I authorized Sau Qua-la to employ him wherever an opening offered. He went to Ta-men-massa, half a day's journey south of Pyeekehya, where several persons wished to learn to read, but in a few days after he had gotten his school into operation, the whole settlement rose up and declared that every one who learned to read must leave the neighborhood. The consequence was, that his pupils left him, and he was compelled to return home. He has subsequently been itinerating, and although he has not met with any special success, he is not discouraged, but writes in tones of encouragement, and says that he wants to preach the gospel as long as he lives.

Sau Nee-hay, a youth who was in school last year, and a son of the head man of the Ya Karens that have come on to Tavoy river, was intending to come to school again this season; but just before the time arrived for him to come down, he was severely scalded, and disabled to come.

Sau Doo, who was in school last season, has been employed this as the assistant at Patsauoo. He is a young married man of tolerably good mind, though much slower to acquire knowledge than some others; but in the maintenance of a uniformly consistent Christian conduct, and a commendable state of Christian feeling, he is second to none. He appears to have labored with great diligence, devotion, and success, during the past season. In his report, which I purpose to furnish hereafter, he says in particular reference to the happy state of the church, "I rejoice, till I can rejoice no more."

Sau Thātu-paw, who was in school last year, is employed this as the assistant at Tha-lu, or Lung-lung. He is an elderly man, of no great intellectual powers or acquirements, but a very consistent Christian. I had him in school with me one season, before br. and sister Wade joined the station, and I subsequently employed him on the Tenasserim two or three years, where he was very useful; and afterwards again at Pyeekehya two seasons. He has done well at his station this year, and manifests much Christian feeling, both in relation to the state of the church and the world. In one of his last letters he says with much feeling, "Like Paul, I could wish myself accursed on account of my brethren;" meaning by the expression, as the passage has been explained to him, that he is wil-

ling to endure any suffering for their good.

General character of the school—Objections answered.

I commenced, and had written thus far, intending to furnish a brief notice of each individual that had studied with me; but I find my letter is becoming so long that I must stop here, for the present at least, with those that were with me last year, but have not been with me this. Some may suppose that I could be more usefully employed than in devoting my time and energies to ten or a dozen "dirty Karens;" but I can assure such, that I have never felt myself so usefully employed as I have during the last two years. Moreover, I have been more usefully employed, I fancy, with ten, than I should have been with three times that number; for had I had many pupils, a large proportion of my time and thoughts, that have now been given to teaching, would have been employed in attending to their diseases and temporal concerns. In this country, where the missionary and his wife have to be steward, physician, apothecary, and nurse, nothing is to be deprecated so much as a large boarding-school; the more especially where, as in mine, a pupil has sometimes a wife and three or four children. After all that has been written, I find that the real state of the people is very imperfectly understood in America. As to "wounds, and bruises, and putrefying sores," their name is legion. With all kinds of cutaneous diseases that are in the books, we are quite familiar; besides a goodly number of non-descripts, unknown to science. One of my own children has been suffering from an ugly kind of ringworm that she caught from one of the Karen children, whose father was in school.

I learn from private sources, that, since the matter of establishing Karen seminaries has been on the tapis, some say that the churches cannot support more than one in the mission. Now this is an egregious blunder, that ought to be corrected, arising from the name. When the people in America hear of "a Karen Theological Seminary," an establishment like that at Newton or Hamilton is at once suggested to their minds, with its massive buildings, full complement of professors, and what gives horror to the scene, annual heart-rending appeals for professors' salaries,

board bills for two or three centuries of students, apparatus, library, new buildings, and a few round thousands to pay off old debts. Now to quiet their nerves, let them look into the buildings occupied by "The Karen Theological Seminary in Tavoy." The study and recitation hall is an old building that was built by Mrs. Boardman for a common school a dozen years ago, patched up principally with old materials, and fitted up with a bamboo floor. The desks at which both teacher and pupils sit, were the tenants of the same school, and are now literally riddled with the devastations of the insects. One of them has had its legs renewed with pieces of old pine boxes. All this, with boarding houses "to match," as the store-keepers say. And instead of having a man to educate and send for this special work, the professor, besides teaching the seminary, has had to correct (excepting Mr. Wade's works) every Karen proof that has been taken in the printing office,* to edit a monthly Karen newspaper, write school books in Burman and Karen, preach constantly, attend to pastoral duties, and devote all the year, that is practicable under any circumstances, to evangelical labors among the people in the jungles. In the matter of expense, then, during the two years that the theological school has been in operation here, the churches have not been burdened with a dollar beyond what it would cost for the commonest school. And if the churches are too poor to do any better by us, we are willing to go on, and that cheerfully, in this poor way down to the portals of the grave.

I like figures. My accounts will show, that I have expended since the commencement, for Karen boarding houses and their repairs, 214 rupees. My pupils having occupied, in part, old buildings, to provide for them all, as we shall have to do ultimately, will require to raise the first cost to about 400 rupees. These buildings will last about eight years, with an annual expense of some twenty rupees for repairs; making the whole annual expense for boarding houses, seventy rupees. The fitting up of the school house has cost not quite sixty rupees, and will last some four years or more, which, with ten rupees a year for re-

pairs, will give an annual expense for the school house of twenty-five rupees. Thus the annual expense of all the buildings, of every description, required for the school, including both the first cost and repairs, will be something less than 400 rupees. The boarding, clothing, and all other expenses of the students and their families for 1843, amounted to 345 rupees, as you may see by referring to my accounts. This year, owing principally to provisions being cheaper, they have not amounted to 290 rupees. Allow us opportunity to enlarge in subsequent years a little, and grant us an appropriation of 400 rupees for the current expenses of the school, which, with the 100 for buildings, will make an annual cost of 500 rupees, covering every thing. I do not ask of the Board a larger appropriation than this; and is the sum of \$250 so difficult for the churches to raise, that these devoted young men, who, some of them at least, are hungering and thirsting for biblical instruction more than any men I ever saw any where, these men, on whom the hopes of the church rest, these men, who if instructed will soon save them the expense of supporting missionaries altogether,—shall these men, I ask, be sent back to their paddy fields for the want of an appropriation of \$250? No. I indulge no such apprehensions. Why, there are more than 250 churches in the United States, any one of which, could they know all the circumstances of the case, would rise up and say, *We will support it alone.*

Comparative usefulness of well-trained teachers.

What the church has lost by leaving the assistants so long without instruction, may be estimated in some measure, by comparing the labors of the men noticed above, during the past year, with the labors of their predecessors at the same stations, or even with their own previous labors.

Schools are something tangible, and the best index I know to the state of feeling in a Karen neighborhood. At Tha-lu, or Lung-lung, before the present season, the largest school I have known to be gathered there, consisted of eight or nine scholars; and that was several years ago, when the same assistant was there who occupies the station now. Three years ago, Mr. Wade sent them a man, whom we regard as a valuable assistant, and his school consisted of three children. The

* Not meaning to say I have corrected every proof with my own hand. My assistant, after I had taught him, read the *four* proofs, but under my superintendence.

following year no assistant was stationed there, and last year the place was left unvisited by the missionaries, but Sau Thá-tu-paw, noticed above, was sent out there. It is manifest that he had no help from any previous excitement produced by the missionaries, as is sometimes the fact; yet he has had a school there of twenty-four different individuals. He says they were never all in school at one time, but that that number have been in his school more or less.

When I formerly had an assistant at Ka-tay, in the neighborhood where Sau Lee-loo has been the present season, four, or five, or six, was the usual number that attended school, and, latterly, not more than half that number. Yet when Sau Lee-loo went down there, he was not long in gathering together a school of thirteen. At Pyee-khya six or eight has been the average attendance at school there, for several years; but Sau Qua-la reports a school this season of thirty; besides having those who can read, but who are employed through the week, reading the scriptures with him on Saturdays and Sundays. Finally, the school at Pat-sauoo has varied in attendance different years at from ten to eighteen. Sau Doo, the assistant there this year, has occupied the station before, but never with a moiety of this present success. His school there this season has numbered thirty-six. The reports of the different stations, which I propose furnishing hereafter, will develop further evidence of the successful labors of these assistants.

It has occurred to me, that these details may to some, savor of self-complacency. Perhaps they do, but I can most sincerely say, that I had much rather be silent than mention my own labors in any way. I deem it, however, a duty to make known to those who support me, and cannot see for themselves, what I am doing, and whether what I do is, or is not, of utility. If I think my labors in a given department worthy of support, it is incumbent upon me to give the evidence that is convincing to my own mind, and leave them to decide whether I am right or wrong. The churches ought to know, that the same kind of labors are accompanied with the same kind of success among the Karens, that they are among themselves. If, in America, a man spends his energies on a translation, or any other book, he has more or less success in producing an accu-

rate work; if he devotes himself to a school, his pupils make progress in what they are taught; and if he gives himself to the ministry of the word, God does not leave him without seals to his ministry; but if he undertakes all three, the usual consequence is, that he succeeds in none. Now fourteen years of experience and observation on heathen ground, has convinced me that God works by the same moral laws here, that he does in Christian lands. The details of my own labors, which the Board require me to furnish, I merely regard as illustrations of these moral laws; and so far from contemplating them with self-complacency, "God is my witness" that the greatest trial I have ever had, inwardly or outwardly, since I entered the ministry, in Christian or heathen lands, has ever been, and still is, my own *unprofitableness*. I consider success in our labors, to be like correct spelling. "It is no credit to spell accurately, but to spell inaccurately is a *disgrace*."

Germany.

LETTER OF MR. ONCKEN, DATED AT
HAMBURG, MARCH 28, 1845.

I was duly favored with yours dated Feb. 27, the contents of which relieved me at once from all anxiety, as to pecuniary matters, at least for the present year; and if our gracious Lord should spare our lives beyond that period, and still permit us to labor in his vineyard, we may rest assured He will provide. I shall write the brother who has so generously come to our relief,* and acknowledge his handsome donation.

Annual Report of the Mission.

I would now give an account of my stewardship and of the brethren engaged with me, for 1844. I do this with grateful feelings, both to God and your esteemed Board:—to God, as the great author of all good; who graciously purposed our present efforts to spread the glory of his name, and to your Board, as the honored means by which the work was to be sustained.

Rest from persecution—Increase of the Hamburg church.

I have, in the first place, to record the Lord's goodness to us in giving us peace from all them who were wont to oppress us. The happy change, in

* See Annual Report, p. 169.

this respect, is only another proof of God's sovereign control over the hearts of all men, and is calculated to inspire us with holy fortitude for the future.

The preaching of the gospel has been well sustained throughout the year; for though my heavy family trials prevented me from engaging in these delightful services as frequently as I could have wished, the brethren Köbner and Schauffler have conducted our public services to the edification of the church and the conversion of sinners. The preaching at br. Köbner's, outside the gates of the city, has been equally well attended with our meetings in the town. I have preached as often as possible, and attended all our church meetings, which are held every Lord's-day, as we have always sufficient business to make this necessary. The Spirit of God has crowned these efforts with his rich blessing, and the gospel has come home to our hearers, not in word only, but in power, and in the Holy Ghost, and in much assurance. Fifty precious souls have been turned to God, baptized, and added to the church, and about fourteen or sixteen more have applied for admission since January, and will be baptized as soon as the ice is broken. Others, we hope, have been converted to God, who attended our services, and were then removed to other parts of this and other countries.

Among our hearers we had the pleasure of seeing always a good number of Dutch captains, with their families and crews; among them we made the acquaintance of several Christians, to whom we could point out the way of the Lord more fully. We hope to see the day, when not a few of these men, who constantly visit our port, will be roused to greater decision of character as Christians, and render a cheerful obedience to all the commands of our Savior.

On two occasions attempts were made, whilst I was preaching, by a number of ungodly persons, to confuse me and produce a general disturbance; but I soon found out what subjects I had before me, and was determined to silence them; and, by God's blessing, I succeeded beyond my expectation. The description given of their character, and the awful guilt they were then heaping upon themselves, produced such an effect, that all but one,—twelve or fourteen in number,—listened to the end of the discourse with attention.

Progress of the mission in Holstein—Seamen visited.

At Elmshorn and the adjacent villages in Holstein, the gospel has been preached every alternate Lord's-day by brethren sent from here. The attendance has been very encouraging, varying from fifty to 300 persons. Several attempts were made to put a stop to our efforts, by threats from the authorities, but up to the present moment, none have been enforced against us.

The six members who settled last autumn at Pinneburg, a town in Holstein, ten miles from this, begin to exert a considerable influence on those around them. Br. Mahr, who superintends the manufactory in which they are employed, conducts three services on the Lord's-day, and three during the week. The attendance has been encouraging, and several individuals give pleasing indications that a change of heart has been wrought in them. Br. M. has been summoned before the authorities, but, as yet, all remains quiet.

Br. Lange has been principally engaged in attending to the spiritual wants of the numerous seamen who visit our port. He sold between 800 and 900 copies of the scriptures, distributed many thousand tracts, and conversed with many captains and seamen on the things which make for our peace. We continue, by this means, to carry the glad tidings of the gospel to many parts of the world. Br. L. has rendered me much valuable assistance in visiting the sick and in executing the decisions of the church.

Ordination of Mr. Köbner—Tour to Holland—Baptisms.

Br. Köbner is fully employed, as, independently of the time occupied in our public services, much is required to conduct the correspondence with the Danish churches, and he is the only brother competent for this. The editing of our missionary paper is also entrusted to him, and in similar literary duties he always takes a full share. Having been fully satisfied of the integrity of this dear brother, and of his love to Christ and the souls of men, he was finally ordained as a preacher of the gospel last autumn, with the unanimous consent of the church. He proceeded, soon after this interesting service, with our tried br. Remmers, who had returned from Memel, on a missionary tour through the Grand Duchy

of Oldenburg to Holland. Thirteen converts were baptized on this tour at Deichshausen, Varel, and Jever.

The visit to Holland will be followed by more important results. The two ministers to whom I alluded in a former letter, and with them a number of other Christians, are fully convinced that it is their duty to obey Christ in the ordinance of believers' baptism, and form themselves into distinct churches after the apostolic originals. We have the most pressing invitations to come over and help them to set all things in order; and should the Lord graciously turn my present captivity by next May, I intend to accompany br. Köbner on this interesting and important mission. As the leading men among our Dutch friends appear to be sound in the faith and devoted to the work of God, our prospects are very bright in that direction. Pray for us, dear brethren, that we may be endowed with wisdom and power to lay a good and solid foundation in Holland.

Br. Krüger, a deacon of the church, renders the cause many efficient services. He is deeply interested in all that bears on the spread of the gospel, and his house is the rendezvous for our young converts and the many travelling brethren who pass through Hamburg. His time is, of necessity, much occupied with these visitors, and as he and his family are entirely dependent on his own industry, I have given him a small amount, as stated in my account. In the early part of last year, I sent him on a missionary tour to Deichshausen, where he baptized a number of converts. We frequently require, on such occasions, a brother of physical strength as well as courage, and br. K. unites these to a happy degree. If the state of your funds would have allowed it, I would have proposed him to the Board for an appointment. He has good abilities, and is generally much liked.

Memel—Lithuania—Designation of Mr. Doercksen.

The brethren Brown and Doercksen (the former my assistant at the Bible and Tract Depot, the latter now connected with the Board) accomplished a missionary tour along the Baltic to Memel, visited Lithuania, and returned by a different route *via* Berlin to Hamburg. They travelled about 1500 miles on foot,—visited all the churches in their way,—encouraged isolated disciples,—preached the gospel wherever

this was practicable, and distributed 15,000 tracts in the towns and villages through which they passed. Br. Remmers having left Memel, I have sent br. Doercksen there, after having been set apart to the work of an evangelist with the consent of the church. Br. D. will devote only half of his time to missionary labor, unless circumstances should make a different plan necessary by and by. He will attempt to acquire the Lithuanian language, and then attempt to introduce the gospel into that country.

Messrs. Hinrichs and Schauflier at Hamburg—Efficient missionary associations.

Br. Hinrichs, from Jever, has been with us since the close of last autumn. I deemed this measure indispensable, as a mutual advantage would arise from this. He is travelling and preaching all the year round, and has hardly ever an opportunity of hearing the gospel preached. He is but a young man, and, I trust, that his stay among us will be a real blessing to him. We have, however, kept him fully employed since his arrival. Br. H. is an educated schoolmaster, and his labors in our Sabbath school are very valuable. Beside these, he instructs a class of young people, preaches occasionally, instructs a number of the brethren in singing, and has rendered me many services, in reading proof sheets, &c., &c.

Our dear br. Schauflier, though not officially connected with the Board, may be considered as a valuable and indefatigable missionary. He preaches every Lord's-day, and once in the week, with great acceptance, and promotes, by every possible means, the good of the work in which we are engaged. We have an association of unmarried brethren, for mutual spiritual improvement and the spread of the gospel, of which he is the life and soul. This union becomes increasingly important, as not less than twenty-one brethren have already gone forth from us, who are now in all parts of the German States, more or less, attempting to spread the gospel of Christ. A regular correspondence is kept up with them by the principal brethren here, and thus a vast amount of missionary labor is effected without any expense, and in regions where no missionary would be tolerated. In my next, I shall state some of the interesting facts connected with the labors of these brethren.

From a Female Missionary Union, in the church, a brother will be supported and sent out as an evangelist, in the course of next summer. The brother is a hopeful character, and br. Hinrichs is now imparting some useful knowledge to him. His destination will be, probably, Bavaria.

Messrs. Sander and Steinhoff ordained to the ministry—Tract and bible operations.

The brethren Sander of Othfreesen, and Steinhoff of Einbeck, were both set apart to the work of evangelists last summer, with the imposition of hands, with the consent of the church. Of their interesting and successful labors, I shall speak in my next.

Our tract and bible operations have been most encouraging, both as to the increase of the amount circulated, and the good which has resulted therefrom. The former amounted to 438,201 copies, 5,383,512 pages,—to which must be added denominational tracts, &c., 4400 copies, 277,600 pages. Total number circulated in 1844, 442,601 copies, 5,661, 112 pages. If the gratifying results attending this part of our work at Hamburg, may be taken as a criterion for

the whole, very many immortal spirits must have been snatched as brands from the burning. The instances of conversion, by means of tracts, as related before the church, were many and striking, and served much to keep up and encourage the zeal of our tract distributors. Several of our female members have also formed an association for lending and circulating tracts and the sale of scriptures. I meet them once a month, to hear an account of their work and encourage them in it. In many instances our tracts have prepared the way for the reception of the best book, of which we circulated 8330 copies.

I have thus given a brief statement of what we are doing at Hamburg, as connected with your Board, and, I trust, that, notwithstanding our short comings, it will be seen by all who are interested in the cause, and who have helped us by their prayers and contributions, that we are anxious to spread the name of Jesus far and wide, and that thus far the great God has owned and blessed the feeble efforts of his servants.

(To be continued.)

Miscellany.

The Baptist State Convention of Alabama.

In publishing the Annual Report of the Board, the last month, that part of it which related to the correspondence of the Acting Board with the Baptist State Convention of Alabama, was inadvertently omitted.* The deficiency is supplied in

* The entire portion of the Report containing the part alluded to, was lost at the annual meeting in Providence, and, after diligent search, has not been recovered. The original draught of this is, happily, at our command. The rest, of which we had retained no copy, is comparatively unimportant, if we except the statement in regard to the unanimous desire of the missionaries among the Indian tribes to continue their relations to the General Convention. This desire was expressed in their several replies to the President of the Convention, who had been requested to address them on the subject.

the present number. And to present the subject entire, we prefix the correspondence to which it refers; reprinting, for the same reason, the doings of the General Board thereon at its annual meeting.

LETTER OF THE CONVENTION TO THE BOARD.

*Marion, Perry Co., Alabama, }
Nov. 25, 1844.*

Rev. Daniel Sharp, President of the Board of Managers of the Baptist General Convention.

DEAR BROTHER:—Agreeably to the appointment of "The Baptist State Convention of Alabama," we transmit to you the following Preamble and Resolutions, and request you to lay them before your Board. We shall wait your reply.

In printing the missing portion, we availed ourselves of the abstract already published; and hence the incompleteness of the record. Eds.

Preamble and Resolutions.

Whereas the holding of property in African negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist denomination united in benevolent enterprise; and by a large portion of our brethren is now imputed to the slaveholders in these Southern and Southwestern States, as a sin, at once grievous, palpable, and disqualifying:—

1. *Resolved*, By the Convention of the Baptist Denomination in the State of Alabama, that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper.

2. *Resolved*, That our duty requires us, at this crisis, to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission, or other appointment, which may fall within the scope of their operations or duties.

3. *Resolved*, That to prevent a gradual departure from the principles of church independence, and the assumption, by Societies, Boards, or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies, or Boards, of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment, is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a member,—as being the only body on earth authorized by the scriptures, or competent, to consider and decide this class of cases.

4. *Resolved*, That the President and Secretary of this body be a Committee to transmit copies of this preamble and these resolutions to those bodies for whose treasures any of the funds, now in hand, or hereafter to be received, may be designed,—and to call their attention expressly to our

sponses be received, the President of this Convention shall call together the officers and directors thereof, by a notice in the Alabama Baptist, inserted at least thirty days previous to the time of meeting;—that a majority of these persons, or eight in number, shall be a quorum for business; and the quorum assembled, or a majority of them, shall decide whether the said moneys, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be re-claimed or re-appropriated by the donors severally.

5. *Resolved*, That the Treasurer of this body be, and he is hereby instructed, not to pay any money, intended to be applied without the limits of this State, except at the written order of the President of this Convention, with the concurrence of the board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. *Resolved*, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these Minutes, when published, to the presiding officer of each Baptist State Convention, or General Association, in the slaveholding States.

JESSE HARTWELL,

President of the Alabama Baptist State Convention.

M. P. JEWETT, *Record. Sec.*

REPLY OF THE ACTING BOARD.

Boston, Dec. 17th, 1844.

DEAR SIR:—We have received from you a copy of a Preamble and Resolutions, which were passed by the "Baptist State Convention of Alabama." And as there is a "demand" for distinct and explicit answers from our Board, to the inquiries and propositions which you have been pleased to make, we have given to them our deliberate and candid attention.

Before proceeding to answer them, allow us to express our profound regret that they were addressed to us. They were not necessary. We have never, as a Board, either done, or omitted to do, any thing which requires the explanations and avowals that your Resolutions "demand." They also place us in the new and trying position of being compelled to answer hypothetical questions, and to discuss principles; or of seeming to be evasive and timid, and not daring to give you the information and satisfaction which you desire.

If, therefore, in answering with entire frankness your inquiries and demands, we should express opinions which may be unsatisfactory or displeasing to you, our plea must be, that a necessity was laid upon us. We had no other alternative, without being wanting, apparently, in that manly openness which ought to characterize the correspondence of Christian brethren.

In your first Resolution, you say "that when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful, or proper." In these sentiments we entirely coincide. As a Board, we have the high consciousness, that it has always been our aim to act in accordance therewith. We have never called in question your social equality as to all the privileges and benefits of the Foreign Missionary Union. Nor have we ever employed our official influence in impeaching or annoying you. Should we ever do this, "our united efforts," as you justly say, would "cease to be agreeable, useful, or proper."

In your second Resolution, you "demand the distinct and explicit avowal, that slaveholders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment, which may fall within the scope of their operations and duties."

We need not say, that slaveholders, as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the Constitution of the Baptist General Convention permits, and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to foreign missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the "Acting Board," they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

Should you say, "the above remarks are not sufficiently explicit; we wish distinctly to know, whether the Board would or would not appoint a slaveholder as a missionary;"—before directly replying, we would say, that in the thirty years in

which the Board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery.

In your third Resolution you say, that, "whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party without ultimate appeal to the particular church of which such an individual is a member,—as being the only body on earth authorized by the scriptures, or competent, to consider and decide this class of cases."

In regard to our Board, there is no point on which we are more unanimously agreed, than that of the independence of churches. We disclaim all and every pretension to interfere with the discipline of any church. We disfellowship no one. Nevertheless, were a person to offer himself as a candidate for missionary service, although commended by his church as in good standing, we should feel it our duty to open our eyes on any facts to the disadvantage of his moral and religious character, which might come under our observation. And while we should not feel that it was our province to excommunicate, or discipline a candidate of doubtful character, yet we should be unworthy of our trust, if we did not, although he were a member of a church, reject his application. It is for the Board to determine on the prudential, moral, religious, and theological fitness of each one who offers himself as a missionary; it is for the church of which such an one is a member, to decide whether he be a fit person to belong to their body.

The other Resolutions which were passed in your recent Convention, regard more your own action than ours. They, therefore, call for no remarks from us. We should have been gratified, in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama, confiding in the integrity and discretion of the Acting Board, could unhesitatingly have transmitted to us their funds. We have sent out missionaries, and enlarged our op-

erations, in the expectation that, so long as we acted in conformity with the rules and spirit under which we were appointed, we should be sustained both by the East and the West, the North and the South. If in this just expectation we are to be disappointed, we shall experience unutterable regret.

We have, with all frankness, but with entire kindness and respect, defined our position. If our brethren in Alabama, with this exposition of our principles and feelings, can coöperate with us, we shall be happy to receive their aid. If they cannot, painful to us as will be their withdrawal, yet we shall submit to it, as neither sought nor caused by us.

There are sentiments avowed in this communication, which, although held temperately and kindly, and with all due esteem and Christian regard for the brethren addressed, are, nevertheless, dearer to us than any pecuniary aid whatever.

We remain yours truly,

In behalf of the Board,

DANIEL SHARP, *President.*

BARON STOW, *Rec. Sec.*

Rev. JESSE HARTWELL, *President of Alabama Baptist State Convention.*

EXTRACT FROM THE REPORT OF THE ACTING BOARD.

The Acting Board have been called upon, during the past year, to reply to certain inquiries presented to them by the Baptist State Convention of Alabama. The reply is herewith submitted. In making this reply, which in the existing circumstances it was judged proper on the whole to give, it is due to the members of the Acting Board to state, that they have intended to establish no new principle of action. In the declaration that "if any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him," they have simply stated what *they* would not be able to do in a particular case. The grounds of this inability they have not stated. At the same time they have also declared, that, whatever might be their course in regard to appointing or not appointing missionaries, they adhere to the *neutrality* which they have heretofore avowed. This was their meaning in the succeeding sentence, "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." That is, as it was never the design of the Acting Board to become an anti-slavery body, no more was it that it should be a pro-slavery one.

REPORT ADOPTED BY THE GENERAL BOARD.

The Committee to whom was referred the correspondence between the Alabama State Convention and the Acting Board, have attended to the duty confided to them, and ask leave to present the following statements, as embracing, substantially, their views on the subject to which the correspondence refers. They are happy also to add, that in these views the members of the Acting Board present, in general, coincide.

1. The spirit of the Constitution of the General Convention, as well as the history of its proceedings from the beginning, renders it apparent, that all the members of the Baptist denomination in good standing, whether at the North or the South, are constitutionally eligible to all appointments emanating either from the Convention or the Board.

2. While this is the case, it is possible that contingencies may arise, in which the carrying out of this principle might create the necessity of making appointments by which the brethren of the North would, either in fact, or in the opinion of the Christian community, become responsible for institutions which they could not, with a good conscience, sanction.

3. Were such a case to occur, we could not desire our brethren to violate their convictions of duty by making such appointments, but should consider it incumbent on them to refer the case to the Convention for its decision.

All which is respectfully submitted, in behalf of the Committee,

F. WAYLAND, *Chairman.*

RESOLVE OF THE GENERAL BOARD.

Resolved, That we sincerely and deeply sympathize with our brethren of the Acting Board, charged with the interests of the missions during the recess of the Convention, in the responsibilities they sustain, and the difficulties with which they are surrounded, and we now pledge to them our cordial coöperation and liberal support.

Missionary Intelligence.

EXTRACT FROM A LETTER OF MR. DAY.

Sickness and return of Mr. Van Husen.

By a letter from Mr. Day, of the Teloo-goo Mission, dated at Nellore, April 21, we are informed that the contemplated arrangements for the return of Mr. Van Husen and family were about to go into effect.

They were to leave Nellore for Madras immediately, and would, probably, take passage from that city for Calcutta in the steam ship, Bentick, which was expected to touch at Madras on the 30th. From Calcutta, provision was made for their return to this country in the ship Arno, Russell commander, which carried Mr. and Mrs. Cross to Burmah. The occasion of their return is the long-continued sickness of Mr. Van Huse, and the hopelessness of his recovery in the sultry climate of India. Mr. Day expresses his deep regret in the loss of his companion in labor, and closes with the following earnest appeal to his brethren in America:—

O pray for us, that our faith fail not,—that we faint not, nor become weary in well doing and in suffering. Will you tell the churches that to-day they have two ordained missionaries to represent them in their Telooogo Mission among a people of many millions; to-morrow one only will be in the field, and he with a constitution nearly broken down; broken by a ten years exposure to a tropical sun, and by repeated attacks of disease, which have several times brought him, apparently, to the bed of death; and more than all—by the cares and anxieties of the mission, and hopes raised of being well sustained by the churches at home, in the addition of many fellow-laborers, the prayers of God's people, and an adequate amount of funds for enlarged operations; but prostrated by disappointment upon disappointment, and by the conclusion which we unavoidably come to, from time to time at least, that our brethren in America have cast us out of their affection and prayerful remembrance. A few days, weeks, or months,—possibly years,—and this one will have laid himself down under some friendly shade, in the coolness of the grave, to appeal, to plead for the heathen no more: and shall his cause—the cause of God among the Telooogoos—be unheeded, be uncared for—by the million of Baptists, professed disciples of Jesus, in America?

EXTRACT FROM A LETTER OF MR. POTTS.

The following extract of a letter from Mr. Potts, is in reply to a communication

announcing the assent of the Board to his proposed connexion with the American Indian Mission Association, dated at Mayhew, Choctaw Nation, May 1, 1845.

Some time has elapsed since I received your last communication; and I cannot but express my acknowledgments to the Board for the many expressions of kindness which I have received from them. Though a separation has taken place so far as our official duties were concerned, still I trust we are connected in heart in the moral and religious renovation of the human family. Our aim, our object, is one and the same. Though I am no longer privileged to labor under your direction, I am under the same Savior, the same principles govern me, and the same motives urge me on, namely, love to God and man. In some respects my sphere of usefulness will be increased. I shall not be able to travel quite as much, but shall have more of the people under my direction. I have removed from my old location to this place, which is fifteen miles from where I am building. But I am compelled to be most of my time at the Institution, making arrangements preparatory to beginning school, which will be, I hope, by the 1st of October.

We have had no new additions to the church, and I cannot say that religion is quite as prosperous as it has been; still, I trust God has other souls here yet to bring in.

INFLUENCE OF KAREN CHRISTIANS ON BURMANS.

"I am not sure," says Mr. Mason, of Tavoy, "but the Burmans are going to be converted through the Karens. The most promising field of labor among the Burmans in this region, at the present moment, is the little Burman village of Palouk, on which no missionary labor has been bestowed. The little Karen church of Palouk is located a few miles west, and the Karen church of Patsauo as many east of it; and an influence proceeds from them which the Burmans do not seem well able to withstand. Last year one of the Burmans, who had long been known to the Christians there, as favorable to Christianity, came to our protracted meeting at Pyeebhya. He professed himself, before the meeting closed, a decided believer, and requested baptism. As he had only come to the turning point during the meeting,

I did not deem it advisable to baptize him then. His wife came, too, and was favorable; and one or two others were reported to me as lending listening ears to the truth, when the assistants preached to them. I see from br. Abbott's journals that similar things, but to a greater extent, are witnessed in Burmah; and I am disposed to think, that a *consistent* Karen church produces a more powerful influence, in favor of Christianity, on the minds of the surrounding Burmans, than we have hitherto been aware."

MISSIONARY PROSPECTS IN BURMAH PROPER.

Mr. Ingalls writes, Jan. 23,—

My late visit to Rangoon did not result in any thing satisfactory as respects recommencing mission labor in Burmah Proper. I had many opportunities of learning the state of feeling cherished by the king, respecting the benevolent designs of the mission, from Burman officers and Armenians, with whom I was acquainted formerly, when residing at Rangoon.

The king has established a stern policy, and it is my fixed opinion, that a missionary could not go forward in direct effort for the conversion of the Burmans without being expelled from the country. The feeling of the common people is decidedly friendly, and many of them, says the native pastor, Ko Thah-a, read our books in private. The Catholics have secured the ground, and the opposition we met with was wholly through their influence. When the door shall be opened for labor in Burmah Proper, I hope the Board will permit me to enter it. I could live now at Rangoon as a private individual, and do a little, but I question whether my labors would accomplish as much as in this place.

RECEIPTS OF THE FIRST QUARTER.

The receipts of the first quarter of the current year, ending June 30, are as follows :

In April,	\$10,548 48
" May,	6,393 63
" June,	4,735 05
Total,	\$21,677 16

Letters from Missionaries.

ARRACAN.—E. L. Abbott, Dec. 12—June, 1844, Oct. 26, Feb. 7, March 23—29.—L. Pratt,

son, Oct. 11, Nov. 5, Dec. 19—29, Jan. 9, Feb. 8, March 28; Mrs. S., Feb. 15.

ASSAM.—Mission, Nov. 1—Dec. 3, 1844, Jan. 2.—C. Barker, Dec. 26, Jan. 15. Feb. 3.—M. Bronson, Sept. 1, Dec. 1.—O. T. Cutter, Oct. 1, Jan. 2, Feb. 26, 7, March 19.

MAULMAIN.—Mission, Nov. 16, 23, Jan. 25, March 4.—J. G. Binney, April 25, 1844, Aug., Jan. 13, 1845; Mrs. B., Aug. 4, 6, Oct. 22.—J. M. Harwell, Oct. 17.—H. Howard, Nov. 16, Feb. 24, 25.—A. Judson, Dec. 31, March 8, 21.—S. M. Osgood, Nov. 14, 26, Dec. 27, Jan. 26 (2), Feb. 20 (2), 27, March 7, 21.—T. Simons, April 12, 1844.—J. H. Vinton, Sept. 15, Dec. 31.

TAVOY.—Mission, March 29.—C. Bennett, Sept. 5, 30, Oct. 30—Nov. 4, 26, j. Dec. 31—March 25, 29, Feb. 28.—D. L. Brayton, Oct. 17, Jan. 1, Feb. 15.—E. B. Cross, Feb. 17—23.—L. Ingalls, March 10, 1844—July 3, 1, 12, 16, Aug. 6, Oct. 23, Jan. 18. 22, 23, Feb. 18, March 18.—Miss J. A. Lathrop, Nov. 16, Jan. 5.—F. Mason, Oct. 29, 30, Nov. 5, 11.—T. S. Ranney, Oct., Nov., March 28.

SIAM.—Mission, Aug. 31.—J. H. Chandler, j. March 11—May 8, Dec. 14, 1844, June 13, 15—26, July 22, Aug. 22.—R. D. Davenport, June 17, 1844, July 23, Sept. 1, 17.—J. Goddard, j. May 19—Sept. 5, Oct. 6—Dec. 6, Nov. 20—Dec. 5, Jan. 27, J. T. Jones, July 13, 1844, Nov. 8 (2), Dec. 14; Mrs. J., July, Feb. 21, 24.

CHINA.—Mission, Dec. 6 (2).—T. T. De- van, Oct. 25, Nov. 5, Dec. 11, 14—Jan. 1, 24, 25, March 4.—D. J. Macgregor, Sept. 23, Nov. 6, Dec., Jan. 1, Feb. 13.—I. J. Roberts, Oct. 1, Dec. 31, Jan. 22, Feb. 28.—J. L. Shuck, Sept. 16, 23, Oct. 27, Jan. 20.

TELOOGOOS.—S. S. Day, Nov. 21, Jan. 21, March 24, April 21, 22.

BASSAS.—I. Clarke, Aug. 15, Nov. 6, Jan. 12, 14, Feb. 3, March 17, April 11.—Mrs. M. B. Crocker, March 15.—J. Day, Jan. 10, April 10.—J. H. Cheeseman, April 8.

GREECE.—A. N. Arnold, Dec. 20, Jan. 3, 20, Feb. 26, March 21, April 8, 22, May 21.—R. F. Buel, Dec. 24.—Mrs. H. E. Dickson, Jan. 20, May 9.—Miss S. E. Waldo, Dec. 19, March 22.

GERMANY.—J. G. Oncken, Jan. 24, March 28.—G. W. Lehmann, May 27.

CHEROKEES.—Mission, Feb. 8, April 2 —T. Frye, Feb. 11, April 24.—Miss S. H. Hibbard, April 18.—E. Jones, March 12, April 2, May 18.—W. P. Upham, Feb. 26.

CREEKS.—E. Tucker, March 3, 5.

SHAWANOES.—Mission, April 15.—F. Barker, Jan. 21, Feb. 17.—I. D. Blanchard, Jan. 28, June 10.—Miss J. Kelly, March 9.—J. Meeker, Feb. 1, April 15, May 6.—J. G. Pratt, May 14.

OJIBWAS.—A. Bingham, j. Aug. 5—March 1, 1845, Dec. 31.

OTTAWAS.—L. Slater, March 31.

Donations,

FROM JUNE 1 TO JULY 1, 1845.

Maine.

Bowdoinham For. Miss. Soc.,	
W. R. Prescott tr., per Wm.	
Clarny, as follows :	
Hallowell, 1st church and	
soc.	26,00
Rev. S. Adlam, pastor's	
subscription,	25,00
	51,00

Penobscot Aux. For. Miss. Soc., J. C. White tr., as follows:	
Bangor, 1st ch. and soc., mon. con.,	13,90
do., North do. do., mon. con.,	3,00
Corinth, do. do., do. do., mon. con.,	3,00
North Newport, do. do., mon. con.,	3,03
Hampden, do. do., mon. con.,	3,00
	25,93
Hancock Baptist Association, D. Morgan Jr. tr., per G. Allen, as follows:	
Mount Desert, church and soc.	15,00
Rev. C. P. St. Clair	5,00
Penobscot, ch. and soc.	8,05
Penobscot and Orland, ch. and soc.	10,78
Trenton, Mrs. Charity Murch	3,00
	41,83
Hallowell, ch. and soc.	10,20
Augusta, 1st do. do.	16,87
do., 2d do. do.	9,65
Waterville, ch. and soc.	18,00
Portland, per Rev. Mr. Eaton,	16,30
Maine State Convention, held at East Winthrop,	46,00
Friends on the steamboat per Rev. Wm. Dean,	2,60
	119,62
Kennebunk, Ralph Curtis, per Rev. B. P. Byram,	10,00
East Harrington, ch. and soc., mon. con., per S. W. Nash,	5,00
	253,38
<i>New Hampshire.</i>	
Portsmouth, ch. and soc.	15,17
Rev. George Evans	5,00
per Rev. Wm. Dean,	20,17
New Hampshire State Convention, J. A. Gault tr., as follows:	
Collected at their late meeting at Exeter, per Rev. Wm. Dean,	43,67
Fisherville, John S. Brown, towards support of a native Burman preacher,	50,00
	93,67
	113,84
<i>Vermont.</i>	
Grafton, ch. and soc., for support of a missionary in Asia, as follows:	
Mon. con.	5,00
Peter Nash	1,00
	6,00
Saxton's River, ch. and soc., for support of a missionary in Asia,	15,00
per Peter W. Dean,	21,00
Derby, Rev. Nathan Dennison, per Lyman Jewett,	3,00
	24,00
<i>Massachusetts.</i>	
Salisbury and Amesbury, ch. and soc., for China Mission,	44,00
Newburyport, do. do., for do. do.,	34,62
Haverhill, 1st church and soc.	38,67

do., Sab. school	11,83
	50,50
South Hadley, 1st Cong. church and soc.	24,11
do. do., Rev. R. Hawkes	5,00
	29,11
Boston, a friend, for Chinese tracts,	5,00
per Rev. Wm. Dean,	163,23
do., Harvard St. ch. and soc., mon. con. for June, per J. Putnam,	30,14
do., Charles St. do. do., do. do. for June, per Moses Hadley,	7,72
do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr.,	80,00
do., 1st Bap. Young Men's Miss. Soc., John S. Williams tr., for the support of Rev. Francis Mason,	400,00
Medford, Rev. G. W. Bosworth,	5,00
Chelsea, ch. and soc., per South- worth Bryant,	90,68
Southbridge, Central ch. and soc., collection after an address by Rev. William Dean, Rev. S. S. Cutting pastor, per Wm. Becker,	17,60
Weston, ch. and soc., per Uriah Gregory,	21,00
Newton, Soc. of Missionary In- quiry in Newton Theol. Inst., per Lyman Jewett,	8,64
Lowell, Worthen St. ch. and soc., per Rev. Lemuel Porter,	50,00
Wenham, ch. and soc., mon. con. for June, per Rev. Josiah Keely,	5,04
Worcester, George W. Rugg, of the 1st ch., after an address by Mr. Dean, per Rev. S. B. Swaim,	50,00
do., Juv. Miss. Soc. of the Plea- sant St. ch., for support of a Karen boy named John Jen- nings, under the direction of Mr. Wade, per Austin G. Fitch,	25,00
Charlestown, 1st ch. and soc., C. H. S. Arnold tr., for sup- port of Miss Waldo,	108,00
Millbury, Sab. School Miss. Soc., for support of a Karen scholar to be named James Upham, per Rev. J. Upham,	30,00
Fall River, Meh Shway-ee Soc., connected with the infant de- partment of Sab. school, per E. Warren sec.,	35,00
Sutton, Rev. Mr. Jones, per Converse,	11,00
	1137,95
<i>Rhode Island.*</i>	
Providence, Senior Class in Brown University, weekly sub- scription for one year, per James M. Symonds,	30,00
Westerly, E. A. Davis	5,00

* The donation of \$400 from Henry Marchant, credited in the May number of the Magazine, to Central Falls, should have been credited to Valley Falls.

Rhode Island State Convention,

V. J. Bates tr., as follows:

Pawtucket, 1st ch. and
soc., James Olney tr.,
col. after sermon by
Mr. Kincaid, 44,00
S. Gano Benedict 20,00
per Rev. S. S. Brad-
ford, — 64,00
Warren, Rev. J. P. Tus-
tin 25,00
Providence, 1st ch. and
soc., mon. con. for
June, 42,72

— 131,72
— 166,72

Connecticut.

New Haven, Presbyterian ch.
and soc. 16,24
do., 2d Bap. do. do. 10,00
per Rev. Wm. Dean, — 26,24
Connecticut State Convention,
Wareham Griswold tr., 320,00
New London Co. Miss. Soc.,
A. Wickham tr., per Charles
Thurber, 633,00

— 979,24

New York.

Rochester, 1st ch. and soc. 25,00
do., 2d do. do. 32,25
Morrisville, Presbyterian
ch. and soc. 7,08
per Rev. Wm. Dean, — 64,33
Angelica and West Almond, ch.
and soc. 7,50
Albion, 1st ch. and soc.,
per J. M. Cornell, 80,18
Rushford, 1st ch. and soc.
per N. McCall, 25,00
Jersey city, ch. and soc.,
David Jones tr., 51,19
Chautauque For. Miss.
Soc., Josiah Moore tr., 37,00
Hamilton, Mrs. Sophia
Osgood 5,00
Montgomery, John J. Mar-
tin 5,00
St. Lawrence Convention,
J. Spencer, Jr., tr., 30,00
Proceeds of a lot of jew-
elry 10,50
Mayville, 1st ch. and soc.,
per J. B. Burrows, 9,90
per Wm. Colgate, — 261,27
Rochester, 1st ch. and soc. mon.
con., 84,38
do., Fem. Miss. Soc. of the
2d ch., for support of
two children at Tavoy
Mission, 60,00
Wheatland, ch. and soc. 15,00
Ogden, do. do. 55,00
A friend, for Siam Miss., 1,02
per Wm. N. Sage, — 215,40
Poughkeepsie, Youth's Juvenile
Miss. Soc., for educating Hen-
ry L. Van Kleeck, a Karen boy
in Mr. Bennett's school, per
Rev. Wm. Heath, 20,00
New York city, Laight St. ch.,
per Robert Foulds, 5,00

— 566,00

New Jersey.

Pemberton, ch. and soc., mon.
con., per Rev. J. G. Collom, 24,50

Pennsylvania.

Lower Dublin, ch. and soc., mon.
con., S. Taylor tr., 27,00
do., Fem. Mite Soc., Sarah
Wright tr., 31,50
Frankford, Fem. Foreign
Miss. Soc., for Burman
Mission, per Rev. R.
Pickard, 14,50
Willestown, ch. and soc.,
mon. con., per Rev. A.
H. Taylor, 33,00
Chestnut Hill, ch. and
soc., per Rev. R. F.
Young, 13,00
Washington, per J. W. B.
Tisdale, 34,00
Alleghany, ch. and soc.,
per Rev. H. Sillman, 10,00
Uniontown, do. do., per
J. P. Crozier, 9,00
Philadelphia, Mrs. Jemi-
ma Welsh, per J. M.
Linnard, 5,00
Great Valley, ch. and soc.,
per J. Garber, 50,00
per Rev. B. R. Loxley, — 227,00

Maryland.

Baltimore, E. S. Frey, 100,00

Virginia.

Petersburg, Miss Martha A. Sill,
for support of a missionary,
per C. F. Fisher, 400,00

Tennessee.

Jonesboro', ch., per Rev. W.
Cate, 10,00

Kentucky.

Covington, Rev. O. N. Sage,
toward support of a Karen
preacher, per Rev. J. Stevens, 25,00

Ohio.

Stonelick, ch. and soc. 3,00
Sugar Creek, ch. and soc.,
Centerville, Rev. J.
Blodgett pastor, per
James Wilson, 12,00
Fairfield, do. do., mon.
con., Rev. A. D. Free-
man pastor, 4,65
Cincinnati, R. A. Holden 1,50
do., 5th ch. and soc. 3,45
do., 9th St. do. do. 88,10
Clough, ch. and soc. 3,45
Richfield, do. do. 1,62
do., N. Oviatt, 50,00
— 51,62
Lebanon, ch. and soc.,
mon. con., W. R. Col-
let tr., 30,00
Newport, do. do., mon.
con., per Rev. H. S.
Dale, pastor, 7,00
do., William Dana 1,00
— 8,00
Xenia, ch. and soc., per
Rev. T. P. Childs, pas-
tor, 1,00
Zanesville, do. do., as fol-
lows:
Friends of missions, per
Rev. J. M. Court-
ney, 5,00

Our trials and sorrows have been many ; but tokens of our Lord's favor, afforded us from time to time, have encouraged us on. We have been permitted to spread before the people, in their own tongue, the greater portion of the New Testament ; together with many tracts, which are exerting a silent, but mighty influence. We have seen the priests and brahmins alarmed for the safety of a system, which they are already aware will not stand the test of examination ; we have seen them gradually abandoning the field of argument, and betaking themselves to reserve and concealment as their last resource. During the past cold season I have had the pleasure of travelling with my dear br. Bronson and our native brother Nidhi over a large part of Assam, and we have generally found an hour's discussion sufficient to silence our fiercest opponents, who are constrained to acknowledge that their scriptures are full of mistakes and falsehoods. Hundreds are convinced that we bring the true words of eternal life, and here and there a weary soul has found the blessed rest. We have three little churches,—feeble bands, it is true, but dear to our hearts, and precious we know in the eyes of the Lord.

Last Lord's day was a season of special mercy to us. A very respectable and influential young man, foreman in br. Cutter's printing office, who has had a secret hope for about a year, came forward and was buried with his Lord in baptism. His conversion has been a signal instance of the power of God. It has filled the more respectable Hindoos with such an alarm as they have never exhibited before. Every effort was made to prevent his coming forward, but in vain. He addressed his heathen companions at the water side in the most solemn and affecting manner ; and if angels in heaven rejoice over a sinner that repenteth, I believe they looked down with joy upon that baptismal scene. This token of our Savior's love has been particularly cheering to our beloved brother and sister Cutter, especially the latter, the convert having been one of her earliest scholars, and now gathered into the fold just as she is obliged to leave the field in search of health,—perhaps never to return.

We are in many ways admonished, that what we do for this people must be done soon. In Assam, as in other parts of India, popery in the form of Puseyism has already commenced its career. Two native young men of much promise, and acquainted with the English language, whom we had for a long time regarded as hopeful inquirers, have been drawn into the snare ; and having learned, as they now inform us, that we have no authority to preach and baptize, have been christened by the chaplain. The influence of Church-of-England Christianity on the natives is truly deplorable. One of the most formidable obstacles in the way of missionaries, is the ungodly lives of those who bear the Christian name. All are invited to partake *who wish*, and this without inquiry or scruple. Thus all distinction between him that serveth God and him that serveth him not, is obliterated ; and Christianity, instead of being exhibited before the heathen as a religion of purity and power, glowing with its original beauty and vital warmth, is degraded to a level with their own lifeless systems of formalism and hypocrisy. Yet such is the church which Puseyism unblushingly proclaims as being, in connexion with her elder sister of Rome, exclusively the true apostolic church ; and all who differ from her are denounced as heretics. To have our name cast out as evil troubles us not, so long as we have in our hands the pure word of God, and there find the doctrines of our faith ; doctrines taught by Christ and his apostles, and preserved by the church in the wilderness through long ages of persecution. Let others boast of their apostolic succession,—their uninterrupted line of bishops, down through the graceless popes of apostate

Rome ; it is sufficient for us that we are the successors of Roger Williams, and John Bunyan, Wickliffe, and Peter de Bruys, and a host of bright martyrs who have been faithful unto the death ;—of whom our great poet so sublimely writes,—

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold ;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.”

But I turn to a more humiliating subject,—the one with which I commenced this letter, and which I resume with heartfelt pain and reluctance.

In a letter just received from the Secretary of our Board, he says,—“Our chief trouble now is to increase our funds. Receipts for the last month but little more than \$1900. In my last letter to br. Cutter, I spoke quite encouragingly, but a single month like this is alarming, and if repeated, will more than absorb past increase, and compel us to think of *retrenchment*. Indeed, the Board have it under consideration *now*, and I cannot tell the issue.”

To this melancholy crisis our missionary operations have evidently been long approaching. A few months previous, the Secretary had written, “I am afraid you will wait long for the intended reinforcement, though it is in *our hearts* to send speedily.” A missionary brother in Burmah writes to me that it is supposed the *Assamese* and *Siamese* missions will, probably, be among the first to be abandoned ; and urges me, in that case, to return to Burmah.

Brethren, there is something wrong. Think not that you are flourishing and prosperous, while your missions are thus suffered to languish, and, perhaps, to die. Count not the 800,000 that are enrolled upon your records, while your Savior’s parting words are thus forgotten. Flatter not yourselves with the delusive idea, that it is from want of ability,—that it is because times are hard, and the calls of benevolence numerous, that you are thus drawing back from the work of the Lord. No, the secret cause lies deeper. Were this an object near to the hearts of 800,000, or even 400,000 Christians, the annual receipts of the Board would differ widely from \$60,000. Our British brethren, probably less than one fourth of our number, amidst all their poverty and affliction, ground to the earth by crushing taxes, and supporting the clergy of a national church in addition to their own, contributed for missions the last year \$97,000 ; and the previous year, being their jubilee, the receipts amounted to \$235,000. During the same years, the receipts of our Board were \$46,000 and \$62,000. Shall our principles, brethren, thus fail to stand the test of prosperity ? Raised from persecution and fiery trials, we breathe the air of freedom, and is this the result ? Is it necessary that God should again turn us back into the wilderness, and suffer the fires of persecution to be rekindled, that our graces may revive ?

Do not suppose that this deficiency in missionary zeal results from a want of light. Indulge not the vain hope that by sending a few talented agents through the country, to rouse by their eloquent appeals the sympathies of the churches, your exhausted treasury will be filled and the cause sustained. Streams from such a source will soon run dry. A benevolence that requires constant persuasion to warm it into action will never convert the world.

Nor can this indifference be attributed to want of fuller information from missionaries in the field,—descriptions of heathen degradation, of countries, habits, manners, and customs. These have been portrayed in every possible form and variety for the last ten years ; Asia has been ransacked for subjects of descrip-

tion, and what is the result? The more fully the field has been brought to view, the less has been the apparent interest in the cause, and the more alarming the diminution of missionary effort.

Perhaps you are discouraged because the communications of missionaries are less cheering than you had expected,—because you do not hear of more frequent conversions and more extensive revivals. Brethren, sow the seed, and in due time you shall reap the harvest. It took Christianity 300 years to triumph over imperial Rome, and is it to be supposed that the still vigorous paganism of Budh and Brahma will be vanquished without a struggle? In several parts of the missionary field, God has already appeared in a manner wonderful and glorious; and if you would prove Him, brethren, bring your tribes into the storehouse. Send out the dear youth whose hearts glow with love to Christ and the heathen; assure them that they shall never be recalled or deserted; occupy the countries you have entered, and you will soon discover a change in the reports of your missionaries; glad tidings will take the place of lamentations; paganism will be seen retreating while the Cross advances, and nations will be converted to God.

My brethren, the circumstances in which you are placed, require that you be found faithful. The great experiment of human freedom is hastening to its results. God has in these last days prepared a refuge for his people,—a land where liberty of conscience, the distinguishing tenet of Baptists, is allowed to go hand in hand with civil freedom, and recognized as a fundamental law of the state. To no denomination has liberty brought greater blessings than to us, and upon none devolve higher responsibilities. For the first time in history, Baptists have become the prevailing sect of a nation; and shall they acquit themselves honorably in this the day of their strength, and go steadily on, from conquest to conquest, faithful to King Jesus, till the bright millennial day?—or shall they ingloriously draw back, at the solemn crisis, and give up the warfare? Brethren, if you are unable to carry on the war aggressively, think not that you will long be able to maintain the ground you have already won. The spirit of sloth and worldly mindedness will produce a reaction within your own borders, and a blight and a curse will gather over all your fair prospects. *Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty. Cursed be he that doeth the work of the Lord deceitfully, and that keepeth back his sword from blood.* And is it a real and solemn fact, my dear brethren and sisters, that we are in imminent danger of incurring the CURSE OF THE LORD for our lukewarmness? Can it be believed, that American Baptists, having put their hand to the plough, are looking back? Is it possible, that they are retreating when they should be triumphing; that they are doing the work of the Lord DECEITFULLY; that the sword falls every year with fainter and still fainter strokes? Tell it not in Gath, publish it not in the cities of Europe, that the numerous, wealthy, and free Baptists of free America were unable to raise the funds necessary to carry on their missions;—and let it forever mantle the cheek of a Baptist with the deepest crimson to hear the tale!

Brethren, these things must be laid to heart. Your efforts *must* be increased. The mission you have commenced in *Assam* must not be left to languish as it has done for the last eight years. This delightful valley must be occupied. Christ has begun a work here, and it must go on. ALL the missions established by the Board must be sustained. God forbid that American Baptists should retire from the conflicts they have commenced, till every field is won.

Should a work of retrenchment be carried on,—should Assam be one of the first positions to be relinquished,—every missionary, I trust, will solemnly wash his hands of the responsibility. We can part with our families, and send them home to be supported by their friends,—and we shall do it, if necessary,—but this field we cannot abandon. Should we be reduced to the extremity,—be recalled, or left without any regular support in a heathen land, I trust our Lord will not find us wanting in the day of trial. The call to RETURN, is one which we could never obey, so long as life and a moderate share of health is granted us. No, the precious converts that are gathered in, and to be gathered from among this people, are dearer to me than life, and with them, by God's grace, will I remain to the last.

And now, my beloved brother or sister, whose eye rests upon this sheet, seriously decide, before rising from its perusal, whether you will not devote *the proceeds of one day's labor every month*, to the cause of missions. God give you grace to make a resolution that will be faithfully kept, till the day when you shall be called to your final reward. Give your *first Monday's labor* to Christ and the heathen, and your prayers at the evening concert will go up from a warm heart, and be heard in his holy dwelling-place, even in heaven.

One day in the month for missions will still leave the greater portion of your tithe for the support of the gospel at home. At all events, fix the amount; do it conscientiously, and remember the words of Paul. "*He that soweth sparingly shall reap also sparingly.*" I solemnly believe that every one of you, my dear brethren, who cannot find it in his heart to give one day's labor, monthly, for the conversion of the heathen, will look back from eternity with *deep regret* that he did not appreciate the glorious privilege conferred upon him. This is a great work, and if we are not willing to make great sacrifices, we are not worthy to engage in it. It is a work in which angels would delight to be employed, but God has reserved the happy privilege for us.

Brethren and sisters, excuse my plainness of speech. Though I have thus written, God knoweth that I love you. The highest and holiest sympathies of my heart are with you. You are the blessed flock with whom I desire a place and a portion, on earth and in heaven. But I do long to see you rise and shine. I long to see the truths you hold spreading through all the earth.

The events of this nineteenth century will pass in solemn review at the day of judgment. The opportunity which you have had of evangelizing the nations will then be remembered. The manner in which you have improved this high privilege will then appear. The buried talents will all be brought to light; the awful consequences of unfaithfulness will stand out in full view. Let us beware that shame and confusion cover not our faces at that day. Let us be faithful to our Master, and we shall appear before his throne with joy. Let us be faithful to the heathen, and we shall meet them there as brethren, and God shall link their happy destiny for eternity with ours.

That God may bless and build you up, and increase your numbers a thousand fold, is the prayer of your unworthy, but affectionate brother,

NATHAN BROWN.

Sibsagar, March 15, 1845.

key. He told me that his first business in England, when he arrived, would be to recommend *Albania* as a field for missionary operations. He expressed much pleasure in receiving a copy of the New Testament, in Albanian, which I sent him. After two years, he says, he intends to visit the United States. In the beginning of November, we had a short visit from Mr. M'Kail, a countryman of Mrs. Dickson's, now chaplain to the Scotch regiment at Malta. He is of the Free Church, and seems to be a very humble and laborious servant of our Lord; such, from whatever quarter they come, we delight to welcome, and to bid "God speed." About six weeks ago, Mr. and Mrs. Newton were here from Greece and the islands, on their way to Malta. He has been travelling for two years past in different parts of Greece and the Grecian islands, as the agent of the "Religious Tract Society." He speaks Greek with much readiness. While in Argos, he met with an adventure not much unlike br. Buel's here, which obliged him to leave there in haste and secrecy. But in other parts of Greece, especially out of the Morea, he met with much better treatment, and, in some instances, with cordial coöperation. He is preparing a work on the Greek church. He has no sympathy with the advocates of non-interference.

Visit to the Piræus—Athens—Return.

April 6. During most of the last three months, my usual studies and labors have been suspended in consequence of our visit to the Piræus. This visit, however, will, I hope, in several respects, prove conducive to the interests of the mission. Especially have I occasion to rejoice and praise God, and I am sure you will unite with me in doing so, for the signal benefit which Mrs. Arnold derived from it, in regard to health. I may say, in a word, that she returned *restored*.

I had an opportunity, during this visit, not only to revive and strengthen the friendship begun in America with my fellow-laborer and beloved br. Buel, but also to form acquaintance with our brethren of the American and Episcopal Boards, who have so long labored, in their several ways, for the promotion of knowledge and piety in Greece. From both these we received the most friendly greeting; and in the labors in which both are engaged, though in some respects very different, we found much to interest our sym-

thies, and gladden our hearts, and animate our hopes for the future. I attended Mr. King's Greek service twice, and listened, with no little emotion, to his faithful exhibition and application of gospel truth. The number of his hearers was small, not above thirty; but, if I mistake not, it was below the ordinary attendance, in consequence of the malignant attacks which have been made against him by the press, on the ground of his interference, grossly misrepresented, in an unhappy marriage of an English merchant with a Greek girl, which took place in Smyrna a few months ago, while he was on a visit there. The boldness with which he preached the doctrines of the cross, in the midst of this violence of popular prejudice, convinced me that he is one who does not "shun to declare the whole counsel of God," according to the convictions of his conscience, "whether men will hear, or whether they will forbear." In the family of Mr. Hill, we found that unaffected hospitality, which is always found there; and it was particularly gratifying to us, —as we spent two or three days under their roof,—to meet at morning and evening prayers several of their assistant teachers and scholars, who board with them, and to observe the interest with which they engaged in the reading of the scriptures and in singing, and listened to the explanation of the word of God. The Greek scriptures were read in the evening, and the remarks interspersed, were also in Greek; but in the morning the English version was used, except by two or three of them, who are not yet able to read English well. In prayer, the English alone is used, but all are able to understand it, and most, I should judge, almost equally well as if in their own language. We visited the schools under Mrs. Hill's care more than once, and saw, with great satisfaction, upwards of five hundred Greek girls enjoying those instructions which, if not instrumental in their saving conversion, can hardly fail to confer valuable benefit upon the community, removing prejudice, lessening bigotry, elevating morality, and preparing the facilities for the ultimate realization of what we most desire to see.

It would appear that the circulation of the scriptures is less difficult there than here, and that the number of those who are capable of reading them is much greater. But the opportunity for direct religious influence upon the

Greeks seems very limited, and br. B. is, therefore, almost wholly employed in preparing for the press and publishing those little works which have been translated with the sanction of the Board.

Our meetings, which, indeed, were only *partly* interrupted during our absence, have been regularly resumed, with about the usual number of hearers, and no diminution, certainly, of interest. Of some incidents of a peculiarly interesting and encouraging character, which occurred in connexion with the prayer meetings while we were absent, you have already been informed. D., who was alluded to in my letter of January 3d, has made a formal request for baptism, which, I hope, may safely be granted; but it is deferred for a little while, that there may be opportunity for still further satisfaction. Mr. T. seems to be another man, I hope it is "the new man, which is created in Christ Jesus unto good works." Our dear Mrs. Dickson, whom the Lord has so mercifully spared to us, is steadily recovering her former strength, and is already gradually resuming her duties in the school. We were painfully anxious about her during our absence, and with sufficient reason; but our hopes predominated even when the tidings "were dark with *heaviest* fear," and our gracious God did not disappoint them.

Preaching at Lent—Character of Greek preaching.

For several Sabbaths past, there has been preaching in one of the Greek churches here, as there always is, for five Sabbaths, at this season of the year, that is, during the Greek Lent. I have attended twice. I cannot say that I heard all the truth which I should desire to hear, from those who preached, but yet what I did hear was such, that I had much reason to wish the people might hear much more of it. The second discourse which I heard was on the day of judgment, and was truly a solemn one. It was chiefly *descriptive* of the terrors of the scenes, and closed with an excellent and affecting prayer (extemporaneous) addressed to our blessed Redeemer. In neither of these discourses was there any invocation of the Virgin, or the Saints, or any allusion to these or other unscriptural doctrines or practices. The objection which one could make to them must be almost entirely of a *negative* character, on the ground of the *omission* to

urge with directness upon the hearers the necessity of being born again. But neither of these discourses, in my opinion, would be noted as strikingly deficient,—the nature of the subjects considered,—if preached to an ordinary congregation in our own country. On my mentioning to Tavernas, that I heard nothing of the intercession of saints, &c., in these sermons, he said, "You never will, *these are theologians, they never preach such things.*" This, alas! is a sad drawback to the satisfaction with which one might else listen to them,—to reflect, in the first place, how small a portion of the *priests* are like them, and, in the second place, how small a portion of the *people* can fully comprehend them. The one whom I heard preach on the judgment, is teacher of theology in the seminary, and is one of the best preachers here; but I learned afterwards that many of the people found fault with him, for not being intelligible to them. However, on my way home, I heard an old man speaking to his companion in high praise of the discourse, who, observing that I noticed what he was saying, turned to me, and asked, "Is it not so, sir?" On my assenting very heartily, he added, "May the Lord enable us to do as he said,—not *all*—but *one* of a *thousand*." The discourse was not accompanied by any other services, except two or three prayers by the preacher, which may be considered as parts of the discourse. The regular liturgy is performed at another hour. The preacher introduces his subject with a preamble of six or eight minutes in length, ending in a short prayer, in which he turns his face towards the east, or the inner sanctuary of the church, and after this he sits down. Rising again after a few minutes rest, he delivers the body of his discourse, and again pauses. Afterwards he closes with reflections, or practical application, and a prayer.

P. went with me to church the second time. When he first mentioned it, I asked him if he would not prefer that I should go alone. When I told him why I asked, he seemed quite surprised, and almost offended, that I should suspect him of timidity. He said he was not worthy to accompany me, but he had, he assured me, neither fear nor shame. The old man came to see me a little while before I went to Athens, when I asked him if he would let me have the tract on the "Danger of Idolatry," of which I had often heard

him speak as the means of first opening his eyes,—a tract given him by Mr. Lowndes many years ago. I asked him if he would let me have it "when he wanted it no more." I meant, to have him leave it me as a legacy: he did not understand me, and said he could not part with it as long as he lived. This book, and one other, he said, he always put under his pillow at night. He added, that he wished to die with the gospel in his hand; "I believe this from beginning to end—nothing else. I am ready to die when God sees fit to call me. My hope is in his mercy. I have been a great sinner. I go to bed early every night on account of the cold, and have a light burning near me, that I may read two or three hours. I have enemies; so had our Lord; and he told his disciples that men would hate them." He said his wife had not had her eyes opened, but the conduct of the priests sometimes seemed almost to open them. He mentioned one case in particular, of a priest who had, to his knowledge, ruined two families. In one case, he persuaded a dying person, who had lived a vicious life, and was much alarmed in prospect of death, to give him a hundred dollars to distribute to the poor, saying, that he would say mass for his soul every day in Lent, and that he would certainly go to paradise by this means. "But not one *obolo*," said P., "did the poor ever get." In another case, he said to a dying widow, who was leaving a widowed daughter with several children, "Your daughter does not love you; she has been a trouble to you; don't give your house to her; give it to me: I am a poor priest, and have a family to support." The poor dying woman, thinking it would be a sacrifice pleasing to God, gave him her house by will, (worth about \$1500 dollars,) and the poor daughter is now reduced to beggary. "There are many other priests," said P., "equally rapacious." And unhappily it is *these* chiefly, and not the few more enlightened, virtuous, and evangelical, such as the preachers whom I heard, that come in contact with the common people, and form their notions of religion. P. has expressed a great desire to have a service established for the Greeks. He has several times attended on Sunday and Friday evenings, since my return, and he assures me, that nothing but inability to understand, hinders others from coming with him. I *hope*, that I may

have something more interesting to report in my next on this subject. I intend, with the help of God, to make a special effort to collect a few together on the Sabbath, and to begin something that may bear a slight resemblance, at least, to divine worship; and which with the divine blessing may more and more assume this form, as He may graciously incline the minds of the Greeks to attend it, and give ability to conduct it.

EXTRACTS FROM A LETTER OF MR. BUEL.

Wayland's Moral Science—Greek gymnasia and schools.

In a letter from Piræus, of the 3d of June, Mr. Buel announces that an edition of the "*Moral Science*," amounting to 1010 copies, was published in March, and that about 800 copies had been distributed or sold.

Of this number, 200 were presented to the Education Society of Athens; 200 to the public library in the University; fifty to the library of the Gymnasium at Syra; thirty to the three Hellenic schools on the island of Crete; fifteen to an Hellenic school at the foot of Mount Olympus, in Thessaly; twelve to the Hellenic school in Philadelphia, (the seat of one of the "Seven Churches,") fifteen to the Hellenic school in Patmos, (the Patmos of the Apocalypse,) and 110 sent to Corfu.

The same communication embraces several letters of acknowledgment on behalf of the above named Institutions, and testimonials of the estimation in which the work was held; as well as a statement of the uses to which the grants would be applied. The following is a translation of the letter of the gymnasiarch in Syra, (written in ancient Greek,) and is the more deserving of notice as "coming from a class of men whose judgment upon the merits of the book will have the greatest weight, and whose recommendation and patronage will do much to introduce it into the schools."

G. Seronius to the Philhellene, R. F. Buel, &c.

GREETING:—

The present of the five books on ethics, which you have sent us, has

given much gratification to the members of our gymnasium, which now tenders many thanks both to the author and yourself. It will never cease to praise the Philhellenism of the wise and learned Wayland, a man who has been neither sparing of pains nor careful of expense, in his zealous endeavors to promote the moral regeneration of the Greek youth.

But why, good sirs, merely permit us, with the tip of the finger, to taste of your honey? Ought not 100, or fifty copies, to adorn the shelves of our library, to be used from year to year, in forming the youthful minds here engaged in study? But craving pardon for thus presuming upon your kindness, we wish you, much esteemed sirs, health and prosperity in life, and pray you to continue, to the extent of your ability, your beneficent labors in behalf of Greece.

The directors of the gymnasium in Syra,

G. SERONIUS.

Mr. Buel subjoins,

As this letter proposed the very thing mainly contemplated in the publication of the "Moral Science," I did not hesitate to send fifty copies. With them, some seventy copies of the "Mary Lothrop" were sent to the care of Mr. Seronius, who, in reply, cheerfully undertakes the distribution of them as prizes at the public examination of the girls' schools; and, speaking of the Moral Science, he thanks us on behalf of the whole gymnasium.

It may be remembered that there are four gymnasia in the kingdom of Greece, located at Athens, Syra, Nauplion, and Patras, and averaging about 600 students. The public instruction of Greece embraces schools of four different grades;—the university, the gymnasium, the Hellenic school, and the public or common school, which is taught upon the Lancasterian plan. The three lower grades are easily accessible to evangelical influences through the medium of suitable books, whether they be class books, or those of a miscellaneous kind; which can be presented as rewards at the public examinations, and thus come recommended in the best way to the family circle. Of this kind some 300 copies of Mary Lothrop have been disposed of the present year, besides about 600 copies of other publications of the American Tract Society, and above 100 portions of the sacred scriptures.

These are the chief particulars of interest relating to our book operations. On the subject of education nothing has yet been done by the present legislature, neither have any measures been proposed by the Minister of Ecclesiastical Affairs and Public Instruction, relating to these two departments.

But as the study of morals in some form is embraced in the *present* plan of studies even, in the Hellenic schools, and as the subject is lectured upon in the gymnasia, but to great disadvantage, for want of some suitable treatise in the common language, there is ground to hope that our book will be adopted by order of government, and then an edition of 3000 would not more than supply the demand both for schools and for general reading. The proceeds, moreover, would cover a large share of the expense. The addition of the Constitution of Greece has, doubtless, very much aided the success of the book.

I am informed that a translation of the same work is ready for publication in the Armenian language.

Miscellaneous Notices.

The cause of Christ in the East has been deprived of the Rev. Henry Leeves, agent of the British and Foreign Bible Society for more than twenty years, and chaplain to the British Embassy at Athens. He died suddenly on the 9th of May, at Beyroot, when on his way to Jerusalem.

The preparation of the scriptures, in which he was engaged, must, necessarily, be retarded, so far as connected with the agency of the British and Foreign Bible Society. The second edition of the Old Testament in Modern Greek, and much improved, I understand, has been advanced with the aid of Mr. Bambas, to the first of Chronicles.

The "Dairyman's Daughter" has been translated under my direction, by Mr. Phraorétis, one of the professors in the university. We review together the last sheets to-morrow.

At the beginning of the year, I made a payment to the Rev. Mr. King, for tracts purchased of him in 1843 and '44, to the amount of \$201.60. These tracts and books were, almost entirely, publications of the American Tract Society.

The want of funds precludes any further purchases of scriptures from the British and Foreign Bible Society, or from the American Bible Society's

edition, of which latter a large quantity could now be sent into Crete and placed in the common schools by the "Committee on Schools" for that island; which has recently applied to me through its agent at Athens, desiring good books, of any description, for the schools.

I very much wish that, (should it meet the approbation of the Board,) the American Baptist Publication Society would give us \$600 to translate and print an edition of *Ripley's Notes on the Acts*. The text should be in the ancient Greek, except when entered in the Notes, and there a translation might, in most cases, be given with advantage. This method would secure for the book a reading among even the priests themselves.

Mrs. Kork is about publishing a

commentary, prepared by her husband, on the *Gospel of John*. It is taken chiefly from Scott and the German commentators Von-Gerlach and Tholuck. In 1838, Mr. Kork published, with the aid of the Church Missionary Society, a Harmony of the Three First Gospels, in modern Greek, with explanatory notes and practical observations, from the commentary of the Rev. T. Scott.

No religious book would be so eagerly read by the Greeks, as a good commentary on the Acts of the Apostles.

As early as 1827, a portion of Scott's Commentary on the Acts was published in Malta, in Modern Greek, by the Church Missionary Society; but the style even of translated books is far in advance of that now.

Other Societies.

Southern Baptist Convention.

The Southern Baptist Convention was organized at Augusta, Georgia, May 8-12, of delegates from Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia.

Officers of the Convention.

President.—Rev. William B. Johnson, D. D., South Carolina.

Vice Presidents.—1. Hon. Wilson Lumpkin, Ga. 2. Rev. James B. Taylor, Va. 3. Hon. A. Dockery, N. C. 4. Rev. R. B. C. Howell, Tenn.

Treasurer.—Dr. M. T. Mendenhall, Charleston, S. C.

Secretaries.—Rev. J. Hartwell, Alabama, James C. Crane, Richmond, Va.

The Constitution adopted by the Convention corresponds essentially with the By-Laws of the Baptist General Convention. It provides, however, for the election of "as many Boards of Managers as in the judgment of the Convention will be necessary for carrying out the benevolent objects it may determine to promote."

The Convention elected two Boards, one for Foreign Missions, to be located at Richmond, Va., and one for Domestic Missions, located at Marion, Ala. The

second meeting is to be held on the Wednesday after the first Lord's day in June, 1846, in Richmond, Va.; to consist, by members or delegates, "of individuals, churches, and other bodies, approving of the Constitution."

Foreign Mission Board.

The Board of Managers for Foreign Missions consists of Rev. J. B. Jeter, President, and fourteen Vice Presidents, a Corresponding Secretary, a Recording Secretary, an Auditor, and fifteen Managers, together with the officers of the Convention. It has entered on its work with promptitude, and has the prospect of liberal support.

American Indian Mission Association.

A semi-annual meeting of this Association was held at Forsyth, Georgia, May 17-19, Rev. W. B. Johnson, D. D., of South Carolina, in the chair. The report of the Board of Managers was read by the Rev. Isaac McCoy, Cor. Sec. A *Standing Committee of Agency*, consisting of five members, was subsequently appointed, located at Madison, Georgia, for the promotion of the objects of the Association.

The Association has fifteen missionaries and assistants in its employ, in the Indian Territory, chiefly among the Weas, Putawatomies, Creeks, and Choctaws. The report embraces the following table of the

Names and numbers of Tribes within the Indian Territory.

Cherokees,	25,911
Choctaws and Chickasaws, . . .	16,521
Creeks and Seminoles,	27,730
Senecas and Shawanoes,	462
Quapaws,	400
Osages,	4,102
Ottawas,	240
Chippewas,	62
Putawatomies,	2,000
Peorias and Kaskaskias,	150
Weas and Piankashas,	272

Shawanoes,	887
Kauzaws,	1,700
Delawares,	1,059
Wyandots,	585
Stockbridges, Munsees and Delawares,	278
Kickapoos,	538
Sauks,	414
Ioways,	270
Omahas,	1,301
Puncabs,	777
Otoes and Missouries,	931
Pawnees,	8,000
In all,	94,840

The next annual meeting is to be held in Louisville, Kentucky, commencing on the last Thursday in October.

American Baptist Board of Foreign Missions.

Missionary Intelligence.

LETTER OF MR. JUDSON.

Sickness of Mrs. Judson—Expected departure for America.

The following letter announces the alarming sickness of Mrs. Judson, and the arrangements which Mr. Judson had made in consequence of it, for their immediate departure for this country *via* England.

In ordinary cases, we might not consider ourselves at liberty to publish *entire* a letter of this kind ; portions of which, at least, were written in the confidential freedom of domestic privacy. But so eager and universal is the interest awakened by the rumor of Mr. Judson's expected return, after an absence of more than thirty-three years ; and so confident are we that the more fully his circumstances and wishes are understood, the more carefully they will be consulted by his Christian friends throughout the country ; that we cannot hesitate to lay the communication before them just as it has come to our hands.

We have an additional motive for the publication. The joy created by the prospect of Mr. Judson's return needs to be chastened. And, assuredly, the public will at once observe, that the occasion on which Mr. Judson consents to retire for a

season from the missionary field,—notwithstanding his repeated refusals of the invitations of the Convention and the Board,—is one of most afflictive solicitude ; and that at the moment of our rejoicings, he *may* be sorrowing as one “whom the hand of the Lord hath touched.” We hope for other tidings ; yet according to advices *later than the date of the letter*, there was a painful apprehension at Maulmain, that Mrs. J. could not survive a removal to the ship. The next arrival, which is daily expected, will resolve this distressing uncertainty.

Maulmain, April 13, 1845.

MY DEAR BROTHER,—The hand of God is heavy upon me. The complaint to which Mrs. Judson is subject, has become so violent, that it is the unanimous opinion of all the medical men, and, indeed, of all our friends, that nothing but a voyage beyond the tropics can possibly protract her life beyond the period of a few weeks, but that such a voyage will, in all probability, ensure her recovery. All medical skill has been exhausted. She has spent six weeks with our Commissioner and his lady in a trip down the coast, touching at Tavoy and Mergui, and returned weaker and nearer the grave, than when she set out. She is willing to die, and I hope I am willing to see her

die, if it be the divine will; but though my wife, it is no more than truth to say, that there is scarcely an individual foreigner now alive, who speaks and writes the Burmese tongue so acceptably as she does; and I feel that an effort ought to be made to save her life. I have long fought against the necessity of accompanying her; but she is now so desperately weak and almost helpless, that all say it would be nothing but savage inhumanity to send her off alone. The three younger children, the youngest but three months and a half old, we must leave behind us, casting them, as it were, on the waters, in the hope of finding them again after many days. The three elder, Abby Ann, Adoniram and Eluathan, we take with us to leave in their parents' native land. These rendings of parental ties are more severe, and wring out bitterer tears from the heart's core, than any can possibly conceive, who have never felt the wrench. But I hope I can say with truth, that I love Christ above all; and I am striving in the strength of my weak faith, to gird up my mind to face and welcome all his appointments. And I am much helped to bear these trials, by the advice and encouragement of all my dear brethren and sisters of the mission.

It is another great trial to leave my dear church and people. I never knew till now how much I loved them, and how much they loved me.

"And 'tis to love, our farewells owe
All their emphasis of woe."

But I leave them in the hands of my dear brethren; and there are no persons in the world to whom I should be so willing to commit so dear a charge.

Another great trial, not so much as it regards feeling, as it regards the anticipated result of long protracted labor, is the interruption which the heavy work of the Burmese dictionary, in which I have been engaged for two or three years, must sustain; and such is the state of my manuscripts, that if I should die before the work is completed, or at least carried forward to a much more advanced stage, all my previous labor would be nearly or quite lost. But I am endeavoring to obviate this difficulty in some degree, by taking with me my two assistants in that department, whose hearts God has graciously inclined to leave their families and accompany me. They are both Christians,—the one a settled character, a convert of long standing, former-

ly a government writer in Rangoon; the other a nephew of the late premier of the court of Ava, a person of noble extraction, and though not a tried Christian, I hope a sincere one. And it is my purpose to devote some hours every day, whether on the sea or land, to the work mentioned. I shall be induced to persevere in this purpose while in America, from the fact, that I am unable to travel about the country as an agent, and preach in the English language. The course that I have uniformly pursued, ever since I became a missionary, has been rather peculiar. In order to become an acceptable and eloquent preacher in a foreign language, I deliberately abjured my own. When I crossed the river, I burnt my ships. For thirty-two years I have scarcely entered an English pulpit, or made a speech in that language. Whether I have pursued the wisest course, I will not contend; and how far I have attained the object aimed at, I must leave for others to say. But, whether right or wrong, the course I have taken cannot be retraced. The burnt ships cannot now be reconstructed. From long desuetude, I can scarcely put three sentences together in the English language. I must, therefore, beg the Board to allow me a quiet corner, where I can pursue my work with my assistants, undisturbed and unknown.

This request I am induced to urge from the further consideration, that my voice, though greatly recovered from the affection of the lungs which laid me aside from preaching nearly a year, is still so weak that it can only fill a small room; and whenever I attempt to raise it above the conversational tone, the weak place gives way, and I am quite broken down again for several weeks. I hope, therefore, that no one will try to persuade me to be guilty of such imprudence while in America; but since there are thousands of preachers in English, and only five or six Burmese preachers in the whole world, I may be allowed to hoard up the remnant of my breath and lungs, for the country where they are most needed.

I have engaged a passage in the Paragon to London, for myself, wife, three children, and two assistants, for 1660 rupees. I should have preferred a passage direct, but circumstances have rendered it impossible.

Your affectionate brother,

A. JUDSON.

CHEROKEES. — *Letter of Mr. Jones.*

In a letter of July 1, Mr. Jones reports the addition of fifteen persons to the Cherokee churches, by baptism, since the first of March;—one at Grand River, four at Taquohee, six at Delaware Town, and four at Cherokee.

Much of his own time is devoted to the translating department. 5000 copies of the tract on Maternal Duty, No. 207 of the American Tract Society's series, have been printed, and two other tracts are in progress. Genesis is also in course of translation, and the gospel by Luke.

Donations,

FROM JULY 1 TO AUGUST 1, 1845.

Maine.

Jay, ch. and soc., mon. con., per Rev. N. W. Williams,	3,00
Piscataquis Association, Calvin Copeland tr., as follows:	
Guilford, ch. and soc.	8,25
do., Fem. For. Miss. Soc.	,50
H. E. Chandler and wife	1,12
Foxcroft and Dover village ch.	,86
—	10,73
Penobscot For. Aux. Miss. Soc., J. C. White tr., as follows:	
Levant, Rev. T. B. Robinson, balance of his subscription,	13,00
Springfield, ch. and soc.	2,00
Bangor, 1st ch. and soc., mon. con.,	15,28
do., Fem. Miss. Soc.	12,00
do., several members of ch. and soc.	19,75
do., L. Watson	15,00
North Bangor, ch. and soc.	5,00
Corinth, do. do., mon. con.,	11,60
—	93,63
Lincoln Association, Samuel Libby tr., per Wm. Metcalf, as follows:	
Camden, 2d ch. and soc., mon. con.,	13,25
do., Fem. For. Miss. Soc.	16,76
—	30,01
do., 3d ch. and soc., mon. con.,	4,00
Thomaston, 1st ch. and soc.	8,41
do., 2d do. do.	15,49
do., 3d do. do.	42,09
—	100,00
Nobleboro', 1st church and cong.	19,05
do., 3d do. do.	,87
Newcastle and Alna, ch. and cong.	9,50

Jefferson, 2d ch. and cong.	5,60
do., 3d do. do.	4,00
Woolwich, ch. and cong.	4,50
Brunswick, 1st do. do.	,50
China, 1st do. do.	10,00
Mrs. B. Coombs, per Wm. R. Prescott,	1,00
A friend, per do. do. do.,	,25
South Berwick Village, ch. and soc.	80,50
North Kennebunk Port, ch. and soc.	7,62
Kennebunk and Lyman, 1st ch. and soc.	22,73
Acton, ch. and soc.	23,06
Lyman, 1st do. do.	13,64
Waterboro', 1st do. do.	21,13
do., 2d do. do.	7,11
Alfred, ch. and soc.	18,42
Limerick, ch. and cong.	3,53
Alfred gore, do. do.	11,95
Parsonsfield, 1st do. do.	2,12
do., 2d do. do.	4,00
Efingham, ch. and cong.	10,10
Limington, do. do.	5,35
per Rev. Joseph Wilson, agent of the Board,	286,03
Machias Port, 2d ch. and soc., per H. Fletcher,	5,00
Saco, ch. and soc., quarterly collection, per Rev. Alfred Colburn,	20,00
—	518,39
New Hampshire.	
Portsmouth, church and cong.	57,00
do., Rufus Kittredge	10,00
—	67,00
Somersworth, Fem. Miss. Soc.	3,50
per Rev. Joseph Wilson, agent of the Board,	70,50
Hampton Falls, Geo. H. Dodge	20,00
Exeter, ch. and soc., mon. con., per John F. Moses,	15,00
South Hampton, a friend, per Rev. Mr. Graves,	5,00
—	110,50
Vermont.	
Poultney, a friend, per Rev. D. Hascall,	10,00
Windsor, S. Hubbard, per Rev. E. Hutchison, pastor,	75,00
—	85,00
Massachusetts.	
Chelmsford, Fem. Jews Soc., Mrs. Sarah Osgood tr., to be expended under the direction of Mr. Oncken, for the spiritual welfare of the Jews, per Miss Mary Webb,	8,50
do., 1st ch. and soc., per L. E. Caswell,	12,26
Newton, Soc. of Miss. Inquiry in the Theol. Inst., per Lyman Jewett,	5,50
Lowell, a member of Worthen St. ch.	10,00
Boston, Harvard St. ch. and soc., mon. con. for July, per J. Putnam,	16,09
do., Charles St. do. do., mon. con. for July, per Moses Hadley,	8,01

do., Bowdoin Square Board of Benevolent Operations, S. G. Bowdlear tr., mon. con. for July,	60,00
do., Baldwin Place, For. Miss. Soc., N. Nelson tr., for support of a missionary, as follows:	
Annual collection	181,47
Three months concerts	82,45
Subscriptions (in part)	98,80
	362,72
Dorchester, 1st ch. and soc., collection after sermon by Rev. W. Dean,	18,31
Randolph, Ladies' For. Miss. Soc., per Rev. Henry Clark,	15,00
South Reading, Miss E. Wetherbee, per Rev. Wm. Heath,	5,00
Wenham, ch. and soc., mon. con. for July, per Rev. Mr. Keely,	2,51
Abington, do. do., do. do., per Rev. E. C. Messinger,	23,00
Charlestown, 1st ch. and soc., Joseph Goodnow tr.,	100,00
Old Cambridge, ch. and soc., J. B. Dana tr., as follows:	
Sundry collections	120,50
Juv. Sabbath school	5,50
	126,00
	772,90

Rhode Island.

Providence, Junior Class in Brown University, per Henry A. Coe,	20,00
Rhode Island State Convention, V. J. Bates tr., as follows:	
Providence, 1st ch. and soc., as follows:	
Mon. con. for July,	38,42
Sabbath school, R. E. Eddy superintendent,	13,50
	51,92
do., 4th ch. and soc., three mon. concerts, G. Thurber tr.,	39,03
do., Rev. Allen Brown, for support of a Karen preacher,	25,00
Fruit Hill, ch. and soc., mon. con. for June,	3,55
do. do., do. do., mon. con. for July,	4,58
per Rev. H. T. Love,	8,13
Warren, ch. and soc., John Hail tr., as follows:	
Mon. con., per Rev. J. P. Tustin,	11,29
George Brown	2,00
	13,29
	137,37
	157,37

Connecticut.

Chester, Rev. Alfred Gates, per H. Shailer,	5,50
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New York.

Washington Union Association, — Mason tr., per Rev. Norman Fox,	43,85
Lockport, monthly concert for July,	7,10

do., young people's weekly collection	3,54
Shelby, ch. and soc. per Rev. S. B. Webster,	8,00
St. Lawrence Convention, per J. Spencer,	4,00
Fort Covington, ch. and soc., per Rev. J. Wallace,	10,00
Piermont, ch. and soc.	12,36
Sag Harbor, Bethel ch. per Rev. Dr. Cone,	2,97
	15,33
New York city, Stanton St. Juv. Miss. Soc. of Sabbath school, for support of a teacher at an orphan school in Assam, under the direction of Mr. Bronson, per James Cowan,	24,00
do. do. do., South St. ch. and soc., P. B. Amory tr.,	15,00
do. do. do., 11th St. do. do.	2,50
Hudson River Association, John R. Ludlow tr., as follows:	
Albany, 1st ch. and soc., per William Soul-	28,50
den,	50
do., Mrs. Shepard	50
Waterloo, ch. and soc., mon. concert,	2,00
do., Rev. S. Wright and family	1,00
	3,00

Cornwall, Female Miss. Soc., per Rev. G. S. Bailey, pastor,	9,00
Troy, 1st Sab. sch., as follows:	
Towards support of Mr. Haswell,	23,00
Towards support of two heathen children named Joseph Hastings and Sarah Goodspeed, to be expended under the direction of Mr. Haswell,	25,00
	48,00

do., do. Fem. Bur. Miss. Soc., for support of a native Burman preacher,	100,00
From sources not mentioned,	367,37
	556,37

Caldwell, Mrs. Mott Sharon, as follows:	1,00
Mrs. St. John	3,00
Miss Lucy St. John	1,00
Abigail Hunt	10,00
Irene Crocker	1,50
	15,50
per Wm. Colgate,	590,37
Mohawk River Association, per Rev. Heman H. Haff,	65,87
Black River For. Miss. Soc., Henry G. Potter tr.,	246,88
	1018,94

<i>New Jersey.</i>					
Elizabeth Port, William Wheeden, per Wm. Colgate,	5,00		Lowndes Co., as follows :		
			Daniel Rust	2,50	
			Mrs. M. E. Rust	5,00	
			Miss Martha Shirrer,	1,50	9,00
<i>Maryland.</i>			Antauga Co., Mrs. Elizabeth Morgan	2,50	
Taneytown, ch. and soc., per Rev. A. Baush, pastor,	5,00		Marion, as follows :		
			Ch. and soc., mon. con., for Burman Miss., per Rev. J. Hartwell,	52,00	
			Mrs. M. F. Hartwell	5,00	
			Miss A. J. Hartwell	2,00	
			M. R. Hartwell	1,00	
			E. C. Hartwell	1,00	
			E. B. Hartwell	1,00	
			Mrs. J. A. Barron	5,00	67,00
			Perry Co., Mrs. Martha Goree	,50	
			do. do., Mrs. Mary Goree	,50	1,00
			Jones Creek, ch. and soc.	25,90	
			Sumpsterville, as follows :		
			Ch. and soc.	10,00	
			A. H. Smith	25,00	35,00
			Sumpster Co., J. H. Brown, for support of a missionary,	400,00	
			Gainesville, as follows :		
			Ch. and soc.	14,00	
			Rev. I. F. Brown and wife	2,00	
			B. P. Brantly	,30	
			S. Southerland	5,00	
			J. W. Wingate	1,00	
			R. W. Morris	1,00	
			L. I. Morris	1,00	
			C. D. Morris	,70	25,00
			per Rev. B. F. Brabrook, agent of the Board,		916,75
			<i>Mississippi.</i>		
			Columbus, for the support of Rev. J. L. Shuck, as follows :		
			Ch. and soc.	12,97	
			Rev. W. C. Crane	5,00	
			E. G. Kirkland	10,00	
			N. Burnett	2,00	
			I. P. Crocker	1,00	
			T. G. Blewett	12,50	
			Mrs. T. G. Blewett	15,00	
			I. T. Harrison	10,00	
			M. L. Warren	5,00	
			African ch. and soc., for African Miss.,	3,55	77,02
			Aberdeen, Miss F. Alabama Rogers,	,35	
			per Rev. B. F. Brabrook, agent of the Board,		77,37
			<i>Kentucky.</i>		
			Louisville, Rev. F. A. Willard, quarterly instalment towards the support of a native preacher,		25,00
<i>Virginia.</i>					
Plumb Grove, Mrs. J. H. Kimberly	10,00				
Spottsylvania Co., Wm. Quisenberry, per Rev. I. M. Allen,	5,00	15,00			
<i>Alabama.</i>					
Mobile, as follows :					
St. Anthony St. ch. and soc.	14,50				
Rev. D. H. Gillette and wife	5,00				
T. P. Miller	100,00				
Ludolph Parmlly	5,00				
B. D. Burt	,50				
Mrs. Ellen Ellison	5,00				
African Bap. ch. and soc., for African Mission,	37,62	167,62			
Belleville, as follows :					
Munden Creek, ch. and soc.	13,82				
John Crosby	25,00				
J. R. Hawthorn	4,85				
John Sampey	1,00	44,67			
Lower Peachtree, Mrs. E. H. Gregg	3,80				
Selma, as follows :					
Ch. and soc.	7,50				
Wiley Milton	5,00				
David Weaver	,50				
African ch. and soc., for African Miss.,	2,16	15,16			
Valley Creek, R. Sturdivant	5,00				
Dallas Co., C. H. Cleveland	20,00				
do., Lewis Johnston	5,00	25,00			
Benton, ch. and soc.	5,20				
Church Hill, Mount Gil-ead ch. and soc.	20,35				
Shady Grove, Mrs. S. C. Haralson, for China Mission,	2,50				
Mount Willing, Rev. David Lee	2,00				
Collirene, Bethany ch. and soc.	5,85				
do., Green River	10,00	15,85			
Ash Creek, as follows :					
Ch. and soc.	10,20				
Z. Rudolph, for support of Mr. Binney,	10,00				
Z. Rudolph Jr., for do. do.,	19,00				
David Gordon, for Indian Missions,	5,00	44,20			

Donations.

<i>Ohio.</i>	
Norwalk, ch. and soc.	5,65
Akron, as follows:	
Mon. con.	39,39
Alvan Austin	5,00
Allen & Myers	2,00
per Rev. Messrs. Linus Austin and S. Adlam,	46,39
Rocky River Association, John Benny tr., as follows:	52,04
Annual collection	11,00
Euclid, ch. and soc.	12,00
Columbia, do. do.	3,50
Strongville, do. do.	4,36
Royalton, do. do.	4,80
Liverpool, do. do.	8,00
	43,66
Lorain Association, as follows:	
Annual collection	8,76
Birmingham, ch. and soc., as follows:	
Mon. con.	5,15
C. M. Gates	2,00
F. G. Akers	2,00
	9,15
Henrietta, ch. and soc., as follows:	
Mon. con.	4,14
Juv. For. Miss. Soc., E. G. Shepard tr.,	8,66
	12,80
	30,71
Chester, ch. and soc.	1,18
Clarksfield, Geo. Edwards	,50
Ohio Bap. For. Miss. and Bible Soc., J. B. Wheaton tr.,	20,00
per Rev. J. Stevens, agent of the Board,	96,05
	148,09
<i>Illinois.</i>	
Edwardsville Association, Prof. W. Leverett tr.,	5,65
Alton city, as follows:	
Ch. and cong.	5,00
Mrs. B. E. Vinal, half yearly subscription for support of a Karen preacher,	15,00
	20,00
Bunker Hill, as follows:	
Ch. and soc.	9,50
Fem. Miss. Soc., Mrs. C. Burton tr.,	6,00
	15,50
Carrolton, ch. and soc.	1,20
Wordburn, do. do.	,37
Manchester, ch. and soc., towards support of a Karen preacher,	4,81
Griggsville, ch. and soc., towards support of a Karen preacher,	1,00
Canton, ch. and soc.	5,56 *
Peoria, Rev. I. D. Newell	2,50

Tazeweller, Mrs. E. Robinson	25
Washington, as follows:	
Ch. and soc.	16,00
Fem. Miss. Soc.	5,00
	21,00
Richland, ch. and soc.	1,77
per Rev. B. F. Brabrook, agent of the Board,*	79,61
Paw-Paw, ch. and soc., per Norman Warriner,	1,25
	80,86

Michigan.

Michigan State Convention, R. C. Smith tr., per Rev. I. M. Allen,	20,00
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Iowa.

Iowa Baptist Convention, H. Brown tr.,	21,34
Mount Pleasant, ch. and soc.	1,25
Long Creek, do. do.	2,33
Davenport, do. do.	5,35
per Rev. B. F. Brabrook, agent of the Board,	30,77

Legacy.

Essex, Ct., Joseph H. Hayden, deceased, Wm. C. Bull, Henry S. Champlin, and Edward W. Pratt executors, for the Burman Mission,	100,00
Two silver watches sold	21,00
	\$4,113,44

The following sums have been received towards liquidating the debt of the Board, viz.:	
Gorham, ch. and soc., N. Y., per Rev. John G. Stearns,	25,00
Vernon, do. do., N. Y., per Rev. S. W. Adams,	60,00
Norwalk, Ohio, — Baker	5,00
Geauga Assoc., Ohio, — per Rev. Messrs. Linus Austin and S. Adlam,	26,00
Portland, Me., Mrs. H. Carleton, of the Federal St. ch.,	100,00
Westerlo, N. Y., Rev. Stephen Wright	1,00
Boston, Mass., Lyman Tiffany	500,00
Lansing and Groton, ch. and soc., N. Y., per Rev. Perly Work,	10,00
Rockport, Ohio, as follows:	
H. Alger	10,00
Rev. Joseph Goodrich	2,00
David Harrington	1,00
	13,00
Rhinebeck, church and soc., N. Y.,	42,50
Red Hook, 1st ch. and soc., N. Y.,	12,50
per Wm. Colgate,	55,00
	790,00

H. LINCOLN, Treasurer.

* The \$39,29 from this State, credited in the April number of the Magazine, was also collected by Mr. Brabrook.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

OCTOBER, 1845.

NO. 10.

American Baptist Board of Foreign Missions.

Tavoy Mission.

EXTRACTS FROM THE JOURNAL OF MR.
BENNETT.

(Continued from p. 240.)

Second visit to Mata.

On the last day of 1844, Mr. and Mrs. Bennett left Tavoy for Mata, with the design of spending two or more months at that village. The first day's journey, partly by boat and the rest on foot, brought them to the zayat erected for the accommodation of travellers, where they spent the night. The following day they resumed their journey at an early hour.

Jan. 1, 1845. An hour and ten minutes brought us to the foot of the mountain we were to cross, and after a few moments' rest, we commenced the rugged and rocky ascent. One o'clock in the afternoon found us on the very summit, where the water in the rains is divided, a part running east and the other part west. The eastern waters find their way to the sea, in the Tenasserim, at Mergui; while the waters of the west side make their way to the ocean through the Tavoy river. After resting a few moments on the pinnacle, which is not broader than an elephant's back, we commenced the descent, and at a small level place on the side of the mountain stopped for our dinner. Left this place at 3 p. m., and arrived at Pa-na-me about 5 o'clock.

Mrs. B. endured the fatigue better than I expected, especially as she walked rather more than she needed, having had more compassion on the paid coolies, who were to carry her, than on her own head and feet. Still the

most of this day's journey *must* be on foot, as it is impossible to be carried.

2. Left the zayat at 8 A. M. and came on to Mata. The last forty minutes of the way was in a boat on the north stream. Nine boats came up for us and the baggage, small "dug outs," from trees a little larger than one's body. We arrived very thoroughly fatigued. In the evening had a house full at worship, who were exhorted to enter in at the strait gate.

3. Commenced reading the Karen New Testament with our teacher. In the evening exhorted the people to bring forth much fruit.

4. A *clear* morning. One to be remarked, from the fact that they are so rare, almost every morning being ushered in with a dense fog. Had some repairs done on the house to-day in order to make it more comfortable, but still it has no door to close at night, nor do I suppose it will have any, as there does not seem to be in the minds of the people any necessity for one. I have seen one or two Karen houses with doors, but they are very rare, as much so as clear mornings.

The people were so numerous this evening that our house would not hold them, so we repaired to the zayat for evening worship.

5. Lord's-day. Mrs. Bennett met with the women for prayer meeting this morning, seventy-five present. At the usual hour we assembled in the zayat for worship, 214 in number, and they were addressed from Matt. vii. 21-3. Some paid very good attention and seemed to listen to profit,—while a few, like some in civilized lands, nodded and slept, and who are as much asleep, it is to be feared, in mind as in body. May the Lord awaken all this people, and give them repentance

unto life. In the evening our house was crowded, and the attention of the people was directed to Matt. viii. 19, 20. O that more were resolved to follow Christ.

Wisdom of concentrated effort.

Found a little time to-day to look into the Magazine for Dec., 1843. It has been by me for some time, but I have not found time to read it, nor the one for Jan., 1844. Read br. Abbott's interesting journal of labors among the Karens in Arracan, and in my reflections was led to think, that if Christian missions were directed in the same wisdom that warlike generals exercise, of *concentrating* their forces upon a given point, where success is certain, many places on the earth's surface, where Christian missions have long been established, would now exhibit the standard of the cross fully unfurled, and that of the adversary hauled down. But now, as is too often the case, the standard of the adversary floats in the breeze, and now and then one is induced to leave it, and join that of the cross; but, as to the conquering of whole detachments, or a few companies of the enemy, if it does take place, there is an expression of astonishment at the success. And instead of bending all the strength of the garrison to conquer the *whole army*, it seems to be the practice to move the stores and ammunition to another place, or, at least, not to strengthen the garrison, and furnish the means of *complete* success. By this means, as successes are not followed up by corresponding effort, the enemy rallies, and too often in his turn is successful. It strikes me this policy is not wise. A merchant does not pursue this course in the pursuit of wealth. He sends out his ships to explore a market for his goods. Some return with full cargoes, and have made a prosperous voyage; others return with a bare balance of accounts, and others still with a loss, or a total failure. Well, where does he send his ships the next voyage? Manifestly, where he has met good returns. So let those who send out missionaries do, and who will dare say, the same success may not be expected?

9. A most beautiful and serene morning, though somewhat cold. Thermometer would, probably, be down to 60°; but the contrast is very great from ordinary weather.

To-day the coolies arrived from town with supplies of bread, &c., and

notes from our friends. The east wind has blown furiously, and it has been a colder day than usual. Went down the Tenasserim river with Mrs. B. in a small boat to see a sick woman. If this wind continue, we may expect many to be sick with fevers.

10. After worship this evening, had a comet pointed out to us, which I find the people have seen for some time. It is south of where one was seen two years since, and much like that, only smaller. This is very luminous, and has a respectable tail.

12. Lord's-day. A very foggy morning, and it has been the coldest day of the year. The people seem much affected with the cold, and no wonder, when they are so poorly clad, and live in such open sheds of houses. Mrs. B. met the women at 8 o'clock for prayer meeting, as usual, about seventy present. At half past 10, assembled in the chapel, where I endeavored to proclaim the truth from Eph. v. 14, 15. Had some desire, in endeavoring to exhort the people, that the Spirit would descend and bless us. We not only desire the blessings of the Spirit upon the people here, but also upon the people at Pyee-khya, who we suppose are to-day commencing their meeting of days.

The east wind seems to increase in violence, and the nights are cool. Applicants for medicine are numerous, as there are very many around us sick with fevers, &c.

17. Visited one of the native Christians, who is a paralytic, and has long been confined to the house. One half of his body is lifeless, and, probably, the other half will be ere long. He seems rather impatient to be gone, and enter upon rest in heaven. He can only speak incoherently, and is understood only by those who are mostly with him. After commending him to God in prayer, we returned home. At evening worship the people were exhorted to watchfulness from Matt. xxv. 13.

19. Lord's-day. Endeavored to impress the people to-day with the importance of attending to the words of the Savior as found in John vi. 27. And if I ever was assisted in preaching the gospel, or ever felt its power, in endeavoring to make it known to others, and had a desire that they might feel it too,—it was to-day. Thanks be unto God for the unspeakable gift of the gospel to man.

In the evening continued the dis-

course of the morning, to a very full meeting.

Pgho village—The "Karen prophet."

21. Having for some time had it in contemplation to visit the Pgho village to the south of us, where the old Karen prophet resides, and of which he is the head, I left home this morning in a small boat with three native brethren at 10 o'clock. I have visited this village twice before with br. Wade. On the way, stopped a short time at a Karen settlement, where we were joined by three other brethren, and another boat, with a fish-net for company. I have never seen these nets so successfully used before. In coming up the rapids, sometimes a dozen or more fishes were caught at one cast.

These nets are of a peculiar construction, peculiar to this country; they are in shape like a cone, some twelve feet high, and about ten feet in diameter at the base. The bottom has a chain of tin or lead all around it, and as it is cast, the chain spreads out the net, and immediately sinks to the bottom, enclosing whatever fish may happen to be underneath.

We arrived at the house of the Karen prophet, where we expect to stay, about 3 p. m. The old man's great wife, (he has two wives, and two separate establishments,) and one of the sons, who were at home, welcomed us with apparent pleasure. In less than an hour, the man of the house returned from the jungle, with two other sons; and if pleasant and smiling faces are indications of pleasure at finding us here, we were welcomed with joy by them. Poor people, they know not the joys they might receive by embracing the truth. May this visit be blessed of heaven, and do them all good.

I am now seated, writing on my lap, on a raised seat, in what I suppose the old man once considered his "sanctum," and find by my side several wooden boards on which are various characters in Burmese, showing that this place is now and then devoted to learning to read in that language. But what gives me more pleasure, and augurs good, I would hope, is, there is also a bound volume of Burmese tracts, which has indications of having been well perused, since he received it; it is now only a few months since I gave it to him, when he was in town.

This is a very pleasant location for a village, on an elbow of the stream, surrounded by mountains, whose peaks

rise some 1000 to 1500 feet high, and whose sides, in many places, show where they have been formerly cultivated. The scenery on the stream, especially at some of the rapids, is very wild, picturesque, and beautiful.

Here is a village of seventeen houses, and not a single one of the inmates gives any evidence of, or even professes to have love to God, or to the Savior.

Evening. Have just concluded worship. Not as many present as might have been; nevertheless, there were a goodly number, and I exhorted them from Matt. iii. 2.

22. Went out for an hour or two up the stream to see the rocks, and bluffs, and mountain sides, &c. Have spent the day in reading, writing, and conversation with those who came around. This place has been one of Satan's strong holds, and he still exercises his sway here; but appearances are more favorable every year, that ere long an inroad will be made upon him. Even this present year a man and his wife, and his son and son's wife, who formerly resided here, have moved down among the Christians, and report says they design to ask for baptism this season.

This evening the people came together, and I addressed them from the words "Ye must be born again." There was a stillness among the people, and an apparent desire to hear, that were very gratifying. There was much better attention this evening than last night, and may we not hope some good will yet be done?

I have not felt very well in mind or body to-day. The cold season seems to have passed, and we have had but little of it, as compared with former years. The hot season has already set in, and the weather is very wilting. I begin to feel that my strength for labor is decreasing, and that it will not be long ere my work will either be done, or left undone forever.

23. The mornings are generally very foggy. So dense is the fog, that the eaves of the houses drop water, and the trees send down rills along their sides to their roots; they are thus prepared to sustain the intense heat of the sun, which comes out now about noon with glowing powers. Were it not for the heavy dews and fogs, vegetation would soon perish.

Left the Pgho village and returned home, where we arrived about 3 p. m. On our way stopped for a short time at a Christian settlement, where re-

sides the Pgho man and his son, mentioned yesterday. Called to see them, and hope the truth has made an impression on their minds, and that they are indeed disciples of the Savior.

Was here presented with the tail of a bird, (I suppose it to have been a *partridge*), with beautiful plumage,—general color rufous brown, with white spots, and every feather having *two eyes*, like the feathers of a peacock's tail, with golden hues around it. These birds are so rarely met with, that it has been doubted whether they were to be found in this province. It is said they are not met with where the bamboo is found, but higher up the mountains, and generally on or near their summits.

Siamese frontier—Karens in Siam.

25. While I was absent at the Pgho village, a soldier of the artillery from town passed through this place, giving out that he was an officer, and on a shooting excursion, and wishing to be showed the road towards the frontiers of Siam. As he had two guns, and came from town with a servant or two, his story was believed, and some men from here went with him to the Siam Karen village on the north of us a day's journey, whence others went on with him toward the Siam boundary. To-day some of the Karens from the Siam Karen village, whose friends had gone with him, fearing that their relatives might get into trouble in Siam, came to know what they could do, &c.

Had considerable conversation with these Karens; who, it appears, ran away, with a number of others, from Siam, to get rid of the oppressions they there suffered. It is now only a few years since they came; and they say the Karens are very numerous over the mountains, so much so, that often a thousand or more assemble at some of their festivals. They report, what I was not before aware of, that there the Karens are boodhists, and have kyoungs, and priests, and books, though these latter are all in the Siamese language. They state that on the frontier the Siamese have a stockade, and an officer with soldiers in charge, to prevent or permit persons in passing or repassing. The road from this to the stockade is several days distant, and said to be far worse than that over the mountains between this and town; and they describe some fearful passes in the mountains. By the English treaty with Siam, no *white* person is allowed to go from *here* to Bangkok;

but there is no difficulty in going over the mountains, and visiting these Karens; and, perhaps, there would be no impediment to residing among them, were there any one to make the effort.

The people were so numerous this evening, we were obliged to meet in the chapel, as our house would not hold them.

Applicants for baptism—Twenty-two baptized.

26. Lord's-day. Mrs. B. had nearly 100 present this morning at the female prayer meeting. A larger assembly to-day at worship than last Lord's-day, 216 in number. Gave notice that those who wished for baptism, might make their wishes known, and seventeen expressed a desire to be received into the church. Some of them are, or were recently, members of mission schools, though several are elderly people, and heads of families.

One of the applicants for baptism, who lives at a distance, and whom we had not seen before, had a string around her wrist. When inquired of, if it was connected with their old superstitious customs, she said nothing, but the native Christians sitting around, said it was for medicine, &c.; and while they were conversing, she broke it off and threw it away. It is not uncommon for the unconverted to wear around the wrist a string, for the purpose of calling their spirit, or guardian spirit. It is in connexion with superstitious customs and practices, which are incompatible with the spirit of the gospel.

One of the applicants is a lad, an orphan, of the boys' school, named Tu-nu, who has been with us more or less for two years, and for whom we have a comfortable hope that he is a child of God; and we have expectations of his becoming an assistant in the school hereafter. He is among the most forward in the English department.

Before worship this evening, we were very agreeably surprised by the request of a woman who desired baptism. She and her husband have long been residents here, have ever been steady at worship, and though often exhorted to believe and be saved, seemed to halt and hesitate. They are both most respectable people, and many of their friends are Christians, and have been for years. These two have seemed to me, to be like many I have known in America; ever ready to aid the church and society where they dwell, with

their money; ever in their places on the Lord's-day in his house, putting themselves often to more inconvenience to accomplish this than some who profess Christ; yet they go on for years good "society people," but not members of the church of God.

27. Soon after breakfast went with Mrs. B. to visit a sick woman up the south branch of the river, who seems very ill, and who, from age and disease, cannot apparently live long. On our way home, met a party of wild Karens, dressed in their best, from the village up the stream, where the Karen prophet lives, who had come down to worship, supposing it to be the Lord's-day.

30. After breakfast, went over the river to see Bu Pwai's mother-in-law, the sick woman mentioned the 27th, who has been all night apparently in the agonies of death. We found her still breathing, at intervals, though in gasps; and half an hour after we arrived, she ceased to breathe. We then bowed down in prayer. The deceased has long been a member of the church, and we hope has gone home to heaven. "The righteous hath hope in his death."

31. This evening the old Pgho gentleman and his wife came down from up the river, saying they could no longer stay away from the worship of God. The more I see of these people, the more I am satisfied of their conversion to God. They are among the first who have this season asked for baptism. Exhorted the people this evening from Mark viii. 34; showing some of the rules the Savior has laid down as proof of discipleship.

Feb. 2. Lord's-day. Mrs. B. met the women in prayer meeting as usual, and a large number were present. Addressed the assembly to-day from 1 Cor. xiii. 2, 3; endeavoring to show, that all our efforts to do good, or to get good, would be worthless, if we had not love to God in our hearts. At 1 o'clock, we met for prayer meeting, and though not so many were present as I expected, hope we passed a profitable hour. After singing and reading a portion of the scriptures, I remarked that the Holy Spirit was what we needed, and if there were any who desired the Spirit, they might speak or pray. One after another followed in remarks and prayer, until the meeting closed. Mrs. B., on returning home, said, that she had now seen what she had long desired to see; the native Christians *voluntarily* tell their minds

and lead in prayer. This was the first time she had ever seen it in India.*

Five more applicants for baptism. In the evening we met in the chapel, and I endeavored to show the folly of selling our souls for nought, from Mark viii. 36, 37. Had a large and attentive congregation.

8. The evenings this week have been devoted to the examination of candidates for baptism. Nineteen have been received, and there are several more applicants. Of the number, eight are heads of families, five of them were members of the Tavoy boarding school last term, and seven were formerly in Mrs. Wade's school. The case of one or two shows how God can work, even where we have little expectations of conversion. Some years since, when the cholera raged in this place, a member of the church lost his wife, and his mind was so affected by it, that he moved to a distance from any of the Christians, and seemed determined to get away from all the influence of them or their teachers. Years have rolled away, but he could not altogether banish thoughts of God from his mind, and, latterly, it seems, he has assembled all he could, who are living about him, on the Sabbath, and one of his sons, who learned to read in the boys' school at Tavoy, reads the scriptures, and the old man talks and prays. A woman and her daughter, who have now been received by the church, are of those who, we trust, have thus been converted. They both passed a very good examination. Some of the number are from places where there were assistants stationed the last rains, and of whom we have a good report.

11. Commenced last evening what is equivalent to covenant meetings at home, preparatory to the communion; Thirty-three spoke, and this evening thirty-three more; after which I called upon the pastor, who has just returned from the protracted meeting at Pyee-khya, to give us an account of the meeting, &c., which he did. We have also letters from br. and sister Mason, by which we learn that among the number baptized there, five were in the boys' school at Tavoy last term; making, with the five who have been received here, ten from the school, who, we hope, were converted the past year.

* The Christians are ready to pray or speak when called upon, generally, but do not often otherwise.

14. All the evenings of this week have been occupied in covenant meetings, and the examination of another candidate. She has been married some years, but dates her hopes to the time when she was a member of Mrs. Wade's school.

16. Lord's-day. At 8 o'clock this morning, the people assembled in the chapel, and from there walked in procession, singing one of Zion's songs, to the place where prayer has oft been made, and many have witnessed a good profession, and where, to-day, twenty-two more converts were baptized on a profession of faith in Christ. It was a pleasant time; angels, no doubt, looked on with pleasure. May they often witness such scenes.

At 10 o'clock the people assembled in the chapel, and listened with good attention to the words of the Savior, John xiv. 15, 16. "If ye love me, keep my commandments," &c. The assembly was very large, numbering more than 300.

In the afternoon the church assembled to commemorate the death and sufferings of the Savior, in the supper he instituted. It was a solemn time, and the largest number of converted natives were present, it has ever been my pleasure to witness so assembled, being about 200 communicants. There was a stillness, and attention to the remarks made, on the subject of remembering Christ in all his favors, but especially in the garden and on the cross. Two, who were excluded some years since, were restored to the church; and we hope *all* will now earnestly entreat for the Holy Spirit, whose outpouring upon this people is so much to be desired.

A larger assembly than usual assembled in the evening, and were affectionately addressed from the words "Quench not the Spirit." Thus closed the last Sabbath we expect to spend this season in the jungle, and our desires are that its good influences may expand, and extend, and last, till time shall be no more.

Resemblance of Karen dialects.

17. It may not be amiss for me to state here, what are my views of the Karen dialects. From the attention I have paid to the subject of the Pgho and Sgau dialects, I am constrained to the conclusion, that they are essentially the same language, the roots being almost always the same. The difference in the dialects arises principally from the fol-

lowing two causes; 1st, There is a difference in the vowel inflections; 2d, The Pgho has some words that come from the Taling, and are not in use in the Sgau dialect. The more I see and know, the more preposterous it seems, to have two distinct characters for writing the *same language*. There are several dialects of the Bengali, and, as yet, *one* character, with a few different inflections, is all that has been deemed necessary, in writing and printing.

18. I am pleased to find an increased disposition in the people, who some years since fled from this place when the cholera raged, to return, and build houses here again. It is an omen for good, as they will then be more conveniently situated for worship on the Sabbath, and for schools. A good substantial mission house built here, would have an influence in encouraging this return, and I hope in a few years one will be built instead of the miserable one at present occupied. Substantial chapels and teachers' houses, are rallying points, and have a great influence in breaking up the naturally wandering habits of these natives.

The first time I visited this place, there were forty houses; last year there were but nine; now there are twelve; and the probability is,—two or three more will be added the present year.

Return—Loke-chin zayat—Recollections of Boardman.

19. We left Mata this morning on our return home, and though we had contemplated stopping at Pa-na-me for the night, we concluded it better to come on here, in order to be nearer the mountain, for to-morrow's hard walk. We are now under the tent, just on the mountain's brow, on the eastern side, in the dense forest.

20. After a most fatiguing day's work, we at last arrived at this place, Loke-chin zayat. Here is the stream where br. Mason commenced his missionary labors among the Karens, by baptizing between forty and fifty, when br. Boardman lay sick on the banks and witnessed the scene, with the language of old Simeon on his lips, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It is a pleasant spot, but the train of reflections it engenders, are far more pleasant. We have just been spending some time with *many*, who were baptized here when Board-

man still lived, and who still hold on their way, and rejoice in the hopes of heaven.

Our way over the mountains to-day, has been toilsome and very fatiguing. Fortunately it has been cloudy some of the day; of course, we were then relieved of the intense heat of the sun.

21. Arrived in Tavoy about 5 o'clock, P. M. Thus has terminated this tour for this season. We trust the Lord has been with us, and that some good has been done. The evening before we left Mata, the people were

affectionately addressed from the words, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous."

Operations of the printing department.

There has been but little printing done the past year compared with former years, as regards the number of pages, but as much of it has been in 4to, and in small editions, the amount of composition has, probably, been as much, or more than usual.

Table of Printing for 1844.

Title of works printed.	Edition.	Pages.	No. Cops.	Total pp.
Catechism of Scripture History, (finished,)	2d, 32mo.	48	2000	96,000
Mental Arithmetic,	" 12mo.	74	2000	148,000
Draper's Bible Stories,	1st, "	220	1000	220,000
Morning Star, (ten numbers,)	4to.	40	300	12,000
Karen Dictionary, (continued,)	1st, "	148	288	42,724
Trigonometry, &c., (commenced,)	" "	22	288	6,336
do., in Burmese, do.,	" "	20	288	5,760
Arithmetic, by Mr. Abbott, (commenced,)	" 12mo.	52	500	26,000
Land Measurement, by do.,	" "	16	500	8,000
Total,				564,820
<i>Issued in 1844,</i>				pp. 1,558,368

The number of volumes bound in the bindery, mostly Karen New Testaments, is 2350. The issues have also been mostly testaments; so that *now* the *first* edition of the Karen testament is *out of print*. A new edition should be put to press without delay; but I fear it will not be, for various reasons; and the most prominent one is, we have no one to spare from other most pressing work to do the revision which the translator would be glad to have done, ere it is reprinted.

I had hoped to be liberated from the labors of the office on the arrival of br. Ranney, but he chose not to take the charge for the present. But I expect to be mostly, if not entirely, relieved the present year. The office is, necessarily, closed for about one half of the year, in consequence of the absence of proof readers, as well as printer.

JOURNAL OF MR. INGALLS.

Church at Kabin—Baptisms.

March 10, 1844. At Kabin. Most of my time this dry season has been spent in endeavoring to reestablish the

people after their dispersion by the cholera. Every night we have held meetings, and the people have gradually begun to return and rebuild their houses. To-day was appointed for the administration of the sacraments. The church came together, and a good state of feeling existed, better than I anticipated. Thirteen were received for baptism, all in the bloom of life. The baptismal season was one of gladness. At the supper about ninety members were present. We celebrate this festival in the evening, and feel the more impressively the soul-thrilling scenes of Gethsemane and Calvary. All the duties of this day leave the delightful impression, that God was with us of a truth. O that such days would often return.

Hopeless Insensibility of heathenism— "The Spirit that quickeneth."

April 12. I have spent the time since my last date, in Mergui, trying to awaken an interest among the Burmans, but, alas! the whole heathen world is most emphatically dead in trespasses and sins, bound in the strong fetters of ignorance and superstition; slaves to every thing that is false and

polluting. God's once beautiful temple is so marred that it can hardly be recognized. The glorious being who erected it, has not only been expelled, but the inner sanctuary so polluted that it seems to forbid his return. The Purifier has come, but he is resisted. The heathen, mad upon death, and rushing on to hell, heed not the voice of mercy. God's dear Son, as yet, fails to obtain a hearing. How depressing for a few solitary missionaries to walk about this fallen sanctuary and sound the trumpet of the gospel, when every tone is repelled. Ezekiel's valley is spread out before us, dry bones lie thick on every side. Come, oh wind, and blow upon this region of death! From Christian lands there is constantly going up an influence to bring heaven's blessings down; but from these heathen lands a repelling influence seems to ascend, which stays the genial showers.

I met two aged Burmans, whose eyes were dim with age, and whose heads had blossomed for the grave. "Why worship gods of brick and stone? Cast them away, and worship Him who made the heavens and the earth, the sea and the dry land. He gives you life and all its blessings. He made you holy in your pristine state, but you have fallen and become subjects of sickness, old age, and death, and exposed to an eternal hell. He has not given you up to die, but from compassion to your souls, has come down to earth, and in our nature laid down his life for the world." They heard me thus far, and then, with a firm voice, replied, "*We will not worship God, we know him not,—we will not give up the venerated idols and customs of our fathers.*" "Tell us not about your foreigner's God."

On another occasion, when br. Stevens, with myself, was walking in the cool of the day for exercise, we saw two Burmans, young men, carrying a large jar of water in a direction where there was no house, which attracted our attention; and we watched them. They went up to an old pagoda, and commenced washing it. We told them of the folly of doing such things, when, as if to silence us, they deliberately bowed and offered divine homage to the falling pile of bricks. Disgusted with the sight, we passed on. We found the streets full of young men, dancing and singing. "What is this for?" we inquired. "Ah, this is our custom." We often

were led to exclaim, *What is to be done? What can be done?* Would that this inquiry might go through the churches of God. Satan's kingdom seems to stand strong, and to bid defiance to all our puny efforts. What is to be done? Let this question be agitated by Christians, as it should be. A mighty effort is demanded;—an effort that has not been made; and no Christian should shrink from it. Is it not that we unite as did the primitive Christians before the day of Pentecost, and with one heart PRAY to Him who has the residue of the Spirit, until he shed it down. When that blessing is conferred, there will be no want of funds, or of men to enter the field. The Apostles had funds enough after that glorious day.

In subsequent entries of his journal, Mr. Ingalls mentions the baptism of several persons, as noticed in previous numbers of the Magazine.

Removal of church members—Schools at Mergui and Kabin.

July 8. The change of detachments has taken away our br. Saunders and eight of our new members, and given us in return men who feel little interest on the subject of religion. Seldom have I parted with brethren with more pain. Mr. S. has rendered me every service a brother and Christian could. He was mainly instrumental in building the new chapel, and forming our Missionary Society, which has raised nearly 200 rupees during the last six months.

Our school has been commenced for two months. Fifteen young men are with me, mostly Karen; and there are as many pupils, mostly girls, at Kabin, under the tuition of Sau Epau, our best assistant. The assistants continue to labor, and we continue to feel the assurance that God has blessings in store for these dying natives. Oh that the Sun of Righteousness would arise upon this dark—dark land!

The following extracts are notices of Mr. Ingalls's last visit to the out-stations, prior to his removal to Maulmain. The reasons of his removal are also given.

Kabin revisited—Baptisms—Day village schools.

Feb. 23, 1845. We have met a goodly number of converts here from neighboring villages, who had assembled by appointment for a general

meeting. Six have been baptized, and there are many new inquirers. About 120 were at the communion. Dr. Cornegie attended me to this meeting, and was surprised and delighted with the state of the Karens; it reminded him of primitive times. A contribution of above eighteen rupees was taken.

March 22. I have visited this village again, in order to make arrangements for a day school during the rains. It seems to me a desirable object to have day schools at all our Christian villages, where children may learn to read and write; and thus save a large expense which is now annually incurred. Other reasons also have induced me to establish day schools. The Karens have a great aversion to leave their jungles, and often send their children with great reluctance. Then there is the expense of their education. They must be boarded and clothed. Now if all children were required to learn to read in their village school, and none but young men who give promise for usefulness as teachers or assistants, were collected in the boarding-school, it seems to me a vast outlay might be saved, and the cause of missions equally advanced. The school last rains at this village was most satisfactory.

Zeen-yet—Karen idolaters.

25. Zeen-yet. We reached this village last evening. It lies between Mazau and Kabin, and this, I believe, is the first time it was ever visited. I have long had my eye upon it, and waited the indications of Providence for commencing an out-station here. Demo-pau, a young man of promise, attended me, who is now taken into employ as an assistant.

I was much struck with the beautiful locality of this Karen village. Hills rise on every side, and retire in the distance, as far as the eye can reach. Rich paddy plains lie scattered in every direction. But the God who spread out these rich and pleasant vales, and who for ages has crowned the labors of the husbandman with abundance, and filled his heart with gladness, has neither been known nor sought. The Karens of this village, contrary to their usual custom, have embraced the religion of the Burmans. The images of Gaudaina stand as their protecting divinity, and proudly bid defiance to the living God. I preached this evening in a zayat built and consecrated to idols by Karens. But this

village has not been forgotten by the crucified One: the head man and his wife have both determined to serve God. He bowed, and solemnly renounced his sins, and prayed. He has forty houses under him, and being a man of mind and energy, will be an efficient laborer. He is brother to our head Karen. The work at this village will be arduous, and I bespeak for Demo-pau an interest in your prayers.

26. Last evening, before leaving, I had a long and interesting discussion with Burmans and Karens. The argument for idolatry was so foolish and weak, that they themselves seemed ashamed. I feel a great interest in the success of this effort. As the Burmans have seduced this village, and won the Karens to idols, it will be a signal triumph over the powers of darkness, or it will be an occasion of scorn and reproach as well as the ruin of souls.

King's Island—Sickness of Mrs. Ingalls—Removal to Maulmain.

April 5. Left for a village of Karens on King's Island, opposite Mergui. The head man has often visited me and requested an assistant. One has been employed about a month. I was struck with the beauties scattered so profusely over this pagan land. West of Mergui lies a small island which forms the harbor; beyond this, lies King's Island, the shores of which are covered with immense quantities of iron ore. Here and there, rich gardens of mangostians and dorian are cultivated; but the island is mostly wild and romantic, just as it came from the hands of the Creator.

6. Sabbath. We reached the village late last night, and have spent the day in worship and in encouraging this people to worship God. The assistant had just collected materials for a zayat, and the people, with the head man, gave good attention to the gospel. A few had learned to sing, and could follow the assistant in singing the songs of Zion. The work of God is manifest, and souls, we hope, will here be born into His kingdom. Many of the children, and some young people, will attend school during the rains.

7. Reached my home about 9 at night, after a long and stormy row over the troubled deep. I returned earlier than I wished, having left Mrs. Ingalls exceedingly low with chronic dysentery. How often have I thus passed my anxious nights, returning from some distant out-station to greet

a sick family; and how often have I been called to praise my God for his goodness, not only in protecting me in these nightly tours, but for spreading the shield of his goodness over my dependant family. My labors have been much interrupted this season on account of Mrs. Ingalls' continued illness. She has not had a well day since my return from Maulmain, and our physician, who has been in daily attendance, has constantly urged me to remove her, as the only means of prolonging her life. Some things have made it extremely difficult for me to leave, and I have concluded to remain and abide the result.

May 3. After much anxiety and prayer, we have concluded to leave for Maulmain in the Ganges, which is now daily expected.

Some things that hindered my leaving the station being removed, it still became a most painful thing to leave a people to whom I feel so deeply attached. Duty to Mrs. Ingalls alone rendered me willing.

12. Sailed from Mergui on the 8th, and reached this (Maulmain) on the 12th. Mrs. Ingalls begins to realize the benefit anticipated, and I trust that her life may be spared. There is something in the climate of Mergui, that is most injurious to her, as she has scarcely been free from disease since going there. I propose to spend the rains in Maulmain, and confine my labors to the Burmans; to the multitudes who throng this highway to death.

Maulmain Mission.

LETTER OF MR. HASWELL, DATED AT AMHERST, OCT. 17, 1844.

Mr. Haswell, though specially charged with the Peguan department, labors also for Burmans and Karens.

Since my last letter of July 21, myself and family have been blessed with so good a degree of health, that we have been able to go on uninterruptedly with our labors. My time has been occupied as then, except for a few days, when br. Stevens came down to assist me in making more special efforts for the conversion of the people.

Though there have not been any conversions, yet, I believe, much good has been effected. Several are hopeful inquirers; among them the head men of the place, and two or three

others of some note. Their fears are at times much excited in regard to the consequences of remaining in their present state, and two of their number have with apparent feeling asked us to pray for them. The pride of their hearts and the lust of the flesh keep them still undecided, and, we fear, may yet lead them to reject the gospel. But if they perish, it will not be for want of instruction.

Nearly every man, woman, and child in this town, have heard the gospel repeatedly; and there is evidence that it is not forgotten. It is seed sown in their hearts; in some the germinating process has commenced; and we are looking for the dews of heaven to be shed abroad, when we believe this idolatrous town will become a garden of the Lord. Temporary efforts do not suffice for Burmans and Peguans. Continued, persevering labor alone will, by the blessing of God, overcome their prejudices and superstitions.

Baptism at Cawdote.—Value of bible distribution illustrated.

Sept. 29, we had the privilege of visiting the baptismal waters, and in the presence of a heathen multitude baptizing Ko-at, a man from Cawdote, a village fifty miles south of this. He first heard the gospel about ten years ago, from br. Judson and assistants, when they were on an excursion among the Karens, north of Maulmain. He has since heard the gospel from native assistants, who have from time to time visited his village; and has received from them portions of scriptures, which seem to have been the chief means of his conversion. He became fully convinced of the truth of Christianity about a year and a half ago; and he seems to have embraced it with all his heart. Last year, when travelling in that region, I heard of him in all the surrounding villages, as being a disciple of Christ, and an advocate for the doctrines of Christianity, not only among his own people, but among the Karens also. I found him fearless and hearty in expressing his faith in Christ, and now, upon his requesting baptism, felt satisfied that he was a child of God. Br. Stevens assisted in his examination, and all rejoiced in receiving him as a brother in Christ. After baptism, he joined with us in celebrating the Savior's love. Previous to his departure, I presented him with a quarto Burman bible, which was received with expressions of delight; and he

went on his way rejoicing. The conversion of this man affords encouragement for the circulation of the scriptures. Doubtless in many instances they are destroyed, but in some they are treasured up and read, of which I had had frequent evidence.

This morning two Karen assistants under my direction go to the Karens near here, who have recently appeared favorable to the gospel. May the Most High go with them!

GREECE.

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED AT CORFU, JULY 9, 1845.

The imperfect labors of the last three months have proceeded without any interruption worthy of note. I think this period has not passed without some slight increase of ability to declare the truths of the gospel in an intelligible manner to the Greeks; I am sure it has opened some new avenues of religious influence upon the minds around us, and enlarged, in some degree, those before open; and I will hope, that the exercise of this increased freedom of utterance, and the improvement of these new or expanded opportunities of usefulness, though very imperfect, and needing the continual indulgence of our gracious Master, will not be without some ultimate fruit to his glory. Thrice happy are those more faithful and more favored servants of our Lord, who, besides the comfort of patient and hopeful waiting for that which they see not, have also the joy of actually gathering fruit unto life eternal,—who are permitted, while they sow with one hand, to reap with the other. While we wait in hope, so far as this field is concerned, we will borrow a portion of their joy, and join in their praises to Him who giveth all the increase, “dividing to every man severally as He will.”

Sabbath services—Colporting.

I expressed in my last, a hope of being able to establish something that might be the germ of a future regular Lords-day worship for the Greeks. The result has only partly answered to that hope. Of the five Lords-days succeeding the date of that letter, there was only one on which any Greeks

came to read with me, and on that one, there were only two here. It was not until more than half the present quarter had passed, that I could properly say I had any Greek class on the Sabbath. Since then, I have commenced the practice of praying with them in Greek at the close of the exercise. The proposal seemed agreeable to them, and the effect salutary. They come so irregularly, that I thought it best to introduce prayer at the close, rather than at the beginning. I have once had six present, but seldom more than three. It is a pleasure to be able, even though not with entire freedom, to accompany these examinations of scriptural truth with prayer to Him who is able to “sanctify through the truth” those who humbly and diligently “search the scriptures;” and I feel especially happy in considering this slight modification of our exercise, as one step towards what may yet be a distant goal,—the weekly preaching of the gospel to the Greeks, accompanied with the other parts of a simple, but decent and orderly, worship of God. Other advances towards this end will be gradually made, as the Lord shall afford opportunity, and give ability to introduce them. As to any cases of individual interest, I am not able to add any thing to what has been formerly reported.

Within a few weeks, I have commenced a practice which I intend to pursue, when the season does not forbid and other more important engagements do not prevent. Every Monday morning, I take as many religious tracts and books as my pockets will conveniently contain, and set out for the country, to spend the day in conversing with such as I may meet in the roads or in the villages, and in distributing books to those who can read, providing myself also with some profitable reading for improvement in the language, when no opportunity of better employment presents itself. In this way, without travelling during the extreme heat of the day, I am able easily to make a circuit of a dozen or twenty miles, to converse with some scores of persons, and to distribute a few books. This is a little beginning,—very unlike the circuits of some of our Asiatic missionaries, conversing with many hundreds, and distributing thousands of tracts daily; but it is a beginning, and a very agreeable one to me, and seems more like missionary service than any thing which I have yet found to do.

here. In the little experience I have yet had, I have not had any violent prejudice to encounter, and my chief regret has been, that so few have been found able to read. In one of these excursions, I visited a private school taught by a priest, and after spending an hour in conversation with him, left him a copy of each of the little books I had with me, such as *Mary Lothrop*, the *Young Cottager*, &c., which he received apparently with pleasure. The same day, at another place, a "village in the mountains," eleven miles and more from town, I had around me a little congregation of about twenty persons, to whom I endeavored, as well as I was able, to recommend the gospel. One of my hearers followed me a little way out of the village, and begged me to give him a letter of introduction or recommendation to some of the ecclesiastical authorities here, in order that he might be made a priest. The present village priest, he said, was seventy-five years of age, and there were six churches depending on him. He wished to be his successor. I could not comply with his request, but suggested to him such reflections as I thought suitable in regard to the greatness of the work, and the proper qualifications for it. A similar application was also made to me a little while before by George, the ὑπηρέτης of the church at Manduchio, whom I have mentioned several times as one of the most promising of my Sunday readers.

Santa Maura and Zante—Circulation of the "Moral Science."

Various opportunities have presented for circulating scriptures and tracts. Soon after my last letter was written, a young deacon from Santa Maura called to ask for some scriptures and other books, which I gave him; and I have since received a letter from him, requesting additional copies of the Old and New Testament. Shortly after, one of the legislators from the same island called to inquire for a selection of scripture lessons for a reading book, which a teacher there had written to him to procure. Not having the particular kind he requested, I sent, as a specimen, a copy of the best substitute our collection afforded, and soon after received a letter from him requesting a supply of them. He has since applied to me for a second supply of different books. I have not before had any communication with Santa Maura, and was, of course, glad to improve

these two almost simultaneous opportunities for the spread of religious truth. One of the legislators from Zante, Mr. Volterra, also called on me shortly before the Parliament adjourned, and filled his handkerchief with religious books and tracts, to carry home as presents to his nephews and grandchildren. My old correspondent in Zante, the reader, sent me a letter lately, begging for some copies of the "Moral Science," and adding at the close, with reference to the conversation he had with me here, about *receiving my religion*, (mentioned in detail in a former letter,) "Know that you will have to give an excuse in the day of judgment, if you do not try to accomplish that which we conversed about in regard to my theological opinions."

The "Moral Science" is received with growing favor in these islands, as well as in Greece, and my hopes are much increased that it may have an extensive circulation, and exert an important influence. I sent a copy of it to the Superintendent of Public Education, proposing, if he judged the work suitable for introduction into the public schools of the Ionian Islands, to make a donation of fifty copies towards supplying the more destitute pupils with the work. This gentleman (Mr. De Rossi) called on me a few days after and thanked me for the offer,—promised to examine the book, and recommend it, if he approved, to his Lordship, the Archbishop, and the Committee; but at the same time informed me that considerable time must elapse before any official decision could be had on this subject. I also sent a copy to Mr. York, our friend, the teacher in Zante, who afterwards requested me to send him as many copies as I pleased, that he might sell them for me. I sent him twenty copies, but have not yet heard from them. Mr. Twelves has also been of valuable service in introducing the work into practical use as a text book. He has lately been appointed teacher of English, pro tempore, in the gymnasium, with a prospect of holding the office permanently, as the former teacher is sick, and not likely to recover so as to resume his duties. His classes use the "Moral Science" for their translations into English, and are much pleased with it. I have sold him fifteen copies. I deposited twenty copies with our principal bookseller, and after three days he sent to me for more, saying

that they were all sold.* I have had but one price for these, and that a low one, supposing that it would be most agreeable to the wishes, both of the Board, and of the generous contributor of a large part of the expenses of publication, to set the price so low, that it may be considered as only sufficient to cover the *remainder* of the cost of publication, and the incidental expenses of transportation, duty, &c.

Papacy and the Greek Church—Worship of the Cross and of Mary.

From our Greek friends here, we continue to receive tokens of good will. The M. family continue equally friendly as heretofore. A few evenings ago, when Mr. M. came as usual for his daughters, who had been taking their English lesson with Mrs. Arnold, he told me he had just been reading in the papers an account of the new sect in Germany, who have abandoned some of the most important errors of popery. He said he approved of most of their doctrines, and that they accorded with those of his own church, except in the article of auricular confession. This, he said, they could not give up. I told him that I believed in confession, such as the scriptures required,—“Confess your faults *one to another*,” and illustrated what I understood to be its proper application. He was then ready to go, and did not seem disposed to pursue the subject farther; but as he was going down stairs he said, “I think your explanation of that passage is the true one, but it has been differently interpreted.” I was a little surprised that he should have made such an admission after the conversation had dropped, and before his daughters too; but the frankness of his disposition seemed to require it of him.

In my last letter I mentioned the preaching in the Greek church, which I had heard two or three times with much interest and gratification. I attended again on the 25th of April,—which was the Good Friday of the Greeks,—and was less agreeably interested. Indeed I was much pained. The preacher was one of the country priests, and was either very ignorant and superstitious himself, or else so unprincipled as to cater for the ignorance and superstition of the people. The text was, “Father, save me from

this hour.” Before the prayer, which, customarily, intervenes between the introduction and the body of the discourse, he called for the cross to be brought forth from the inner apartment of the church; whereupon one of the priests presented a large gilded crucifix, at least ten feet in height, which he held towards the preacher, who addressed his prayer throughout to this *cross*, calling it *παραθεῖναι Σταυρῶς*, and beseeching it to enlighten his mind, and strengthen his intellectual and physical powers, &c. In the midst of his discourse, too, he addressed himself in prayer to the mother of our Lord. A young priest, who stood next to me, and who had politely provided me with a favorable position, seemed ashamed of his brother, and took pains to inform me that he was “one of the weaker sort.”

Baptism—Government schools for girls—Charitable Institutions.

In the afternoon of the same day, I baptized Robert Dunn, private, of the first battalion, rifle brigade. The ordinance was administered in the same secluded spot where Virtue, Eeles, and Osborne, were baptized in August last. About a week after his baptism, the company to which he belongs, and to which Osborne also belongs, was ordered to the island of Santa Maura. The evening before their departure, they came to bid us farewell, and to join with us once more in prayer to “Him who is able to keep them from falling.” In Santa Maura there is no chaplain, and no English service, and but two persons, a man and his wife, belonging to the Wesleyans, who will be at all likeminded in respect to religion. Will not these young disciples, deprived of the appointed means of edifying the saints, and surrounded by the most corrupt examples, be remembered in your prayers, as well as in ours? We hope they may not merely stand steadfast in their profession, but win others also, by their good example and pious admonitions. The detachments are usually relieved after about twelve months; but before the expiration of that time, the whole regiment may be removed from these parts; so that we may not see them again in the flesh. The Lord has blest us much in permitting us to see them turning unto Him,—the one from his impenitence, and the other from his backsliding,—and to enjoy many delightful seasons

* He sends me word again to-day, that the thirty additional copies are exhausted, and he wants fifty more.

of devotion with them. I have heard from them several times, and only yesterday saw a letter from the Wesleyan above referred to, giving them a very good character as sincere and devoted disciples of our Lord.

In consequence of the departure of Mr. Lowndes, (which took place on the 9th of June,) several little additions have been made to our routine of ordinary duties. The female schools which Mrs. L. had under her care, are now to be visited by Mrs. Arnold. It is proper that you should know, as precisely as possible, what position these schools occupy, what sort of connexion we have with them, and what considerations persuaded us that this connexion ought to be formed. The schools are three in number, one in the city, one in Castradia, half a mile south of the city, one in Manduchio, one mile west of the city. They are *government* schools, and with the exception of the High School, taught by Mrs. Falcouar, the *only* government schools for girls in the island. There is an Inspector General of public schools, to whom the supervision of *these* schools, in common with all the others, *officially* belongs. But as these schools were established almost entirely by the agency of Mr. Lowndes, as they had received in various ways repeated benefactions from him, and as they were separated, so to speak, by a natural boundary, from the other public schools, this official superintendence over them was never assumed by the present Inspector. Mr. L., who formerly himself held this office, continued to exercise a sort of semi-official supervision over these three schools, and the Inspector, in his last annual report, *recommended* that they should *remain* under his care. Although the teachers are all Greeks, those practices in the forms of worship of the Greek church, which we regard as anti-christian in their character, and pernicious in their tendency, have been carefully excluded. An unobjectionable form of prayer is used in them; they have no eikonas,* offer no prayer to the saints, and make no sign of the cross: nor does any priest of the Greek church visit them to give religious instruction. While, therefore, these are *not* missionary schools, and while they are open to evangelical religious influence *only* in a very limited degree, it seemed to us that the difference between ~~these~~ *them* and schools *entirely* under *your* superintendence, though much

less than we could wish, was, nevertheless, a difference worth preserving; Mrs. A.'s connexion with them, if it did not hold out much hope of increasing that difference, seemed the only means of preserving it; and the time and labor thus spent, whatever may be their practical result, is not subtracted from our prescribed and more strictly missionary labors. I ought also to add, as a circumstance tending to moderate hopes of usefulness in this sphere, not otherwise sanguine, that a Greek lady, sister-in-law of Mrs. Lowndes, having visited the schools in her place during her late absence, is also now associated with Mrs. A. in the supervision of them. Another new duty which has been devolved on Mrs. A., is the superintendence of the infant school. This is composed of a small number of mixed scholars, English, Greek, and Italian. It is supported partly by contributions from each of these classes, and partly by a small tuition fee. Of the funds thus raised, Mr. Lowndes requested me to take charge. They are raised without any effort or care on my part, and deposited in my hands. I have to pay the teachers monthly, and the rent quarterly, which is nearly the *sum* total of *my* duties in this department. There is a third sphere of labor, into which the departure of the Lowndes's has introduced us, which seems to us likely to be auxiliary to our *more* direct missionary labors. I refer to our connexion with a charitable society which has existed here for many years, but with which until now we have had no other connexion than that of cheerful contributors. The contributions are from different classes of our population, without distinction of nation or religion, but the direction of every thing is in the hands of a few members, almost all of whom are English, and several of whom, we hope, are truly pious. They relieve the poor chiefly by providing them with ready-made garments. The cloth is purchased by the Society, and sent to the schools above named, where it is cut and made into garments by the scholars, without expense. At each monthly meeting, as many such articles of clothing as have been prepared in the schools, are presented for distribution, and the claims of the various applicants for assistance that have presented themselves to any of the members during the month, are discussed and decided. Lady Seaton is the patroness of this Society. At the late annual meeting, Mrs. Arnold was add-

* Images.

ed to the Committee; and as they wished, according to previous custom, to have a man to preside in their sessions, that duty, with the name of Secretary, was assigned to me. I hope that by means of this connexion, which makes it our duty to examine into the circumstances of such families as apply to us for aid, we shall gain increasing access to the common people, and that in this way many of the poor will have the gospel preached to them. The very first visit of this kind which we made, was the means of adding one new scholar to our school, a Greek girl about thirteen years of age.

Mr. L. also transferred to me a very large and diversified collection of religious and didactic books; consisting of many thousands of Greek tracts, of from four to twenty pages, several hundred bound volumes, such as *Pilgrim's Progress*, *Scott's Essays*, *Life of Oberlin*, &c.; a large collection of various little manuals for the use of the young, comprising the rudiments of science, sacred and secular history, biography, tales for children, catechisms and questions on the scriptures, evidences of Christianity, prayers and hymns; a considerable number of volumes containing parts of the scriptures, with critical and practical notes; tracts, catechisms, school books, and miscellaneous religious publications, in Italian, to the amount of many thousands; a copious supply of English tracts; a good number in French; a few in German, and one or two other European languages. This summary may seem sufficiently general; but there are many books not embraced in any of the above-named classes. In this extensive collection, there are many of which the *matter* is truly excellent and appropriate, but of which the value is much diminished by the *style* of the *translation*. This is the case with almost all (the *almost* may be considered a charitable expletive,) those translated and published at Malta, which comprise by far the larger part of the entire number. Nevertheless, I consider this donation as on the whole a valuable addition to our means of doing good. The books belonged to various Societies, but chiefly, I think, to the London Missionary Society. Mr. L. has just gone to Athens, to take charge, by request of the British and Foreign Bible Society, of the affairs of their lately deceased agent there, Rev. Mr. Leever. It is highly probable, that he will be transferred immediately to that station,

to assist Prof. Bambas in completing the revision of the Old Testament, in which much needed work Mr. Leever and Prof. B. had made considerable progress.

On Monday next, we expect to go into the country to remain about six weeks. This change is decidedly necessary on account of Mrs. Arnold's health; and although attended with the necessary suspension of the preaching and bible class here, will not, we confidently hope, be on the whole a diminution of our opportunities of doing good. We have been highly favored this year also, in regard to finding a suitable place to spend these few weeks. A very healthy and eligible situation has been proffered to us unasked, by Baron Theotoky. It is at Varypatadis, six miles from town. This unexpected kindness calls not only for our grateful acknowledgments to those by whom it has been shown, but also for praise to Him who gives every good gift, and disposes the hearts of men to show kindness to one another. We have tried to persuade Mrs. Dickson to give up the school for a few weeks, as the heat is now very oppressive, and she is in feeble health; but she is not willing that the school should be suspended more than one week. We, therefore, leave Mrs. D. and Miss W. here, expecting to have them join us for one week before we return. The prayer meetings, on Friday evenings, will be continued.

English services—Penitentiary system.

The English services for the last three months have not shown much variation, either of numbers or of interest. The average attendance on Sunday evening has been thirty-six, a little larger than at any former period. On Friday evening it has been seventeen or eighteen, not quite so many as at my last report. For the last few weeks, since the excessive heat came on, there has been a decided falling off. There have not occurred lately any new cases of conversion, and we have had occasion to mourn that there appears less evidence of the gracious and powerful operation of the Spirit on the hearts of the hearers, than what we have been permitted to witness in some former periods. Among our brethren, too, I fear there is less of the influence of this divine Spirit enjoyed; and, consequently, less of the happiness and the harmony which the unresisted operation of that Spirit produces.

It is no strange thing, if hearts that have grown cold in their love to our Lord, do not glow with a very warm affection towards one another.

Among the things that afford us some encouragement in respect to the religious improvement of the people here, is a provision in the new act, lately passed by the Ionian Parliament, for the establishment of the penitentiary system of the islands on a new basis. The 38th Article of this Act is as follows:—"A moral catechism will be read and repeated by the priest every Thursday at the hour of vespers; and on Sunday, after divine service, a sermon will be preached. On Saturday afternoon there is to be a reading of Christian doctrine." This has reference to each of the penitentiary institutions to be established in all the islands. Those at Corfu and Cephalonia are to have a special chaplain devoted to the religious instruction of their inmates. It is encouraging, as an indication of the views of our legislators, to observe such an acknowledgment of the value of religious instruction in improving the morals, and especially of the value of *preaching* as a means of religious instruction.

I said very little in my last, of the prospects opening before the mission; and on reviewing that little now, I do not know that any modification or addition which I could make would materially aid you in forming an idea of what it is. Certainly it is not what we could wish. The remarkably favorable reception of the "Moral Science," is, however, a very encouraging circumstance.

We mourn with you over what is dark in your prospects at home. We do, indeed, as you say, "hear of home trials soon enough." With every mail

"New tidings meet our ear,
And still the last are dark with heaviest fear."

But you say, "you must not be dismayed." I welcome this voice of encouragement, and, for one, am determined that I *will not* be dismayed,—till I hear your voice *again*,—much less, I hope, then.

P. S. I forgot to tell you that the Scotch Free Church have *decided* to establish a mission to the Jews in Corfu. Mr. and Mrs. Charteris, with a female teacher, are coming out in the autumn. I have received a letter to-day from br. Buel. He has lately been to Nauplia, with a large quantity of books to leave there for sale. There seem to be un-

precedented openings for the circulation of books, which he is actively improving.

Germany.

LETTER OF MR. ONCKEN, DATED HAMBURG, MAY 22, 1845.

(Continued from p. 220.)

Annual Report of the Mission—Increase in Hanover and Brunswick.

Br. Sander's health, at Othfreesen, was so much impaired, that his usual labors in visiting the scattered Christians in various parts of Hanover and Brunswick, and in spreading the gospel generally, have been very limited. But the Lord has graciously raised up another devoted brother, Carl Steinhoff, at Eimbeck, who has labored day and night for the good of souls in these parts, and, though contending with many difficulties and much opposition from the authorities and the Lutheran clergy, the work has prospered beyond our most sanguine expectation. Not less than thirty-one precious souls were brought from darkness to light and baptized during 1844. The work is, however, so arduous, that I was compelled to engage another brother, named Kramer, at least for a short period. These two brethren now travel in various directions, spreading the great truths of the gospel, and confirming those in the truth who have openly confessed the name of Jesus. The spirit of persecution continues to harass our brethren in every direction, and fines and imprisonments continue as before.

Baden—Stuttgart.

As br. Sander's health had rather improved, and judging that a milder air would prove beneficial to the farther restoration of his weakened constitution, I requested him to proceed to Altheim, in Baden, near the Baden See. An interesting young man, a native of that place, was converted at Hamburg and united to the church. After remaining with us for some time, he returned home, and had soon the joy to witness the conversion of his mother, who expressed the wish to be baptized. One of his brothers was afterwards also brought to Christ, and br. Sander went with a view to baptize them. When br. S. passed through Carlsruhe, he found that both the brothers were serving in the army; they

obtained leave to go to Stuttgart, where the one was baptized, and afterwards the mother at Altheim. The father and two sisters of our brother appear also to be in a hopeful state; but br. Sander had soon to escape, being pursued by the gensd'arms; he crossed the Baden See, and is now at Constantz, on Swiss territory, from whence he can easily revisit Baden, should, as it is hoped, his services be required. We have thus in the centre of Catholicism a few faithful witnesses for the truth, who, under the divine blessing, may become instrumental in scattering the blessed gospel far and wide.

From Stuttgart I cannot communicate much that is pleasing, as there has been an unhappy division, occasioned by the visit of Mr. Müller in England, who has spread the views which prevail among the Plymouth brethren on open communion. I long much to visit that important station, and should the Lord turn my present captivity, I shall, probably, visit it at an early date.

Oldenburg and Eastfriesland.

Br. Hinrichs has labored with much success in Oldenburg and Eastfriesland, and about thirty persons have been added to the churches at Jever, Oldenburg, and Deichshausen. Our brethren in the Grand Duchy have, at different times, been called to the sacrifice of their property for the gospel's sake. The success with which the Lord has accompanied his word, has been more than an ample compensation for the loss sustained. Our prospects in Oldenburg are encouraging, though we may look forward to severer trials than before. The infants of our brethren continue to be sprinkled by force; policemen and ministers of the State Church,—both State servants,—attend to execute the unmeaning ceremony. Br. Remmers having returned to Jever from Memel, I requested br. Hinrichs to stay with us for some time at Hamburg, to assist in our Sunday school and the instruction of more advanced scholars. But as the brethren in various parts of Oldenburg wish br. H. back, he will leave us shortly. I trust that his stay with us will prove to have been an advantage to him in the prosecution of his missionary labors.

Memel—Lithuania—Prussian Poland.

Br. Doerksen is laboring at Memel with acceptance, and will, ere long, I hope, be able to visit Lithuania. He has recently had an interview with a

Christian from that country, who appeared to be fully convinced of the scriptural ordinance of baptism, and stated that others among them held the same views. From our dear br. Ehlert, a former Romanist, now in Prussian Poland, we have had pleasing intelligence. He embraces the opportunities which God in his gracious providence presents for the diffusion of divine truth, and his efforts are principally among Roman Catholics.

From the brethren Lehmann and Mœnster you will have received direct intelligence. Br. Lehmann has it in contemplation to visit England, as a chapel appears to be indispensable; and in this event, I shall have to send br. Köbner to supply his place at Berlin.

Bitterfeldt—Pomerania—Hessia.

Br. Werner at Bitterfeldt has enjoyed during the past year many proofs of the divine favor, among which the favorable decision of the chief tribunal at Merseburg, and against the government, is not the least. In the vicinity of Bitterfeldt, there appears to be a considerable religious awakening in the villages; and br. Werner is now either every Lord's-day, or every fortnight, preaching to large assemblies in the country, among whom there are pleasing indications that the good Spirit of our God is blessing the seed sown. Br. Werner has again and again requested me to engage another laborer for these parts, as the cause at Bitterfeldt would be too much neglected if due attention were paid to the pleasing appearances in the villages.

In Pomerania and Hessia our brethren have been and are still suffering severe persecutions. In the latter country, the infants are taken by force and sprinkled. The appeals of the church at Marburg to the Prince Regent to have these unjust measures discontinued, have been unsuccessful. In both these countries, however, our brethren are still on the increase, and if we could but engage a few more efficient laborers, the number of converts would, under God's blessing, soon multiply.

Additions to the Hamburg church—Prospects in Holland.

Since the present year, we have had much to encourage us here; eighteen converts have been baptized, and several are now proposed to the church; among them a convert from Judaism.

Our gracious Lord continues to us the inestimable blessing of worshipping him publicly without any molestation. Our assemblies are crowded by attentive hearers, and our dear br. Schaffler preaches in them with increasing power and acceptance. We have also had an accession of two members from Elmshorn, to which place one of our brethren is regularly sent every fortnight, to preach to the congregation assembling in one of the adjacent villages. The brethren at Pinneburg continue their regular services, and appear to be in an excellent spirit.

We have had recently a visit from br. Feisser, from Holland, formerly minister in the Dutch Reformed Church. He appears to be a man of the right stamp, humble, holy, and devoted, with clear views of divine truth, and a sweet, winning manner. We had the pleasure of hearing him in German, in which he is pretty fluent; and the church was much edified by the discourse to which we listened. I should have delighted to accompany him to Holland, but I am bound more to the house than when I last wrote, and it is impossible to say when the sufferings of my dear wife will end. After staying with us eight or ten days, during which time I had many and long conversations with br. Feisser, on the subject of the field of labor in Holland, he returned home, accompanied by br. Köbner; from whom we have not yet heard, but who by this time must have baptized a number of believers, both at Niewveen and at Zuypen, and formed a church at each of these places. We expect soon to receive glad tidings. The prospects in Holland are most encouraging, and, by the Lord's blessing, we may look forward to great things. I gave br. Feisser 200 guilders to commence their tract efforts with, promising more, should our English and American brethren come to our relief.

Br. Köbner, on his return from Holland, will visit some of the churches in Oldenburg, and baptize a number of converts at two different places.

You are aware, my dear brother, that I thought it my duty last year to relinquish the salary hitherto received, as the agent of the Edinburg Bible Society, on account of the decrease of the labors of this Society; but offering, at the same time, to continue their gratuitous agent. The Committee have recently come to the decision, to accept of my offer to continue their agent, but

with the request that I would accept £30 annually.

I hope that the resources of the Board may soon be augmented by the liberality of the churches, and that a greater number of laborers will be employed in the fields around us, ripening for the harvest.

Spartan Mission.

LETTER OF MR. MEEKER, DATED OTTAWA, JULY 19, 1845.

Ottawa station—Painful bereavement—Obituary of David Green.

The good work of the Lord is gradually advancing among us. Two meetings for preaching and one for prayer, are kept up weekly, besides the Sabbath meetings. They are, generally, well attended, and are interesting. Seventeen have been added to the Ottawa church since the 1st of April, fourteen by baptism; the others were restored. Three have died this summer. The native church members at Ottawa now number forty-three. Seven, in all, have died, making the whole number of native converts fifty.

Among the dead is David Green, the native assistant. On the 26th of June he was drowned while trying to swim across the creek to attend a prayer meeting. There is no Ottawa whose death would have given such a universal shock in the nation, as the death of this brother. There is no one of them who has done so much as he in reforming the nation. He has been looked up to as the main acting man in all their councils. All lovers of good order and righteousness, loved him; while evil doers feared him more than any other man. He originated the adoption of laws in the nation, stood in charge of the laws, and, until his death, held the highest office the nation could give. He was the first Indian who attended our religious meetings,—was the first ever baptized in the Osage; which was May 6, 1838;—has acted as my assistant in translating a book of eighty-four hymns, and the gospels by Matthew and John. He has been, for some years, and was until his death, publicly recognized as an assistant missionary. There is, I think, no house nor family in the Ottawa nation, where he has not repeatedly made religious visits; no adult person in the nation whom he has not warned of the consequences of continuing in sin and un-

belief, and whom he has not directed to the Savior. Many of the members of the Ottawa church were first awakened through his instrumentality, and can now bless God that they were permitted to hear warnings and invitations from him.

On the last Sabbath of his life, he made very appropriate remarks at the close of my sermon from "Watch, therefore, for ye know not what hour your Lord doth come;" and then selected and sang the hymn translated from, "On Jordan's stormy banks I stand," &c. On the last night of his life he slept none, but spent the whole night in reading and explaining the scriptures to a cousin of his, an irreligious man,—exhorting him with all the powers of his soul to be religious, and praying with and for him. So that, after seven years labor in the service of his Lord, he was called into his presence without a moment's warning, and has, doubtless, entered that "rest which remains for the people of God."

On the 27th I assisted the brethren, as also on the previous day, in hunting for the body of our departed brother, while the rain descended in torrents; and at about 10 o'clock, we found it in twenty feet of water, near where he sank. I then assisted in digging the grave,—preached the funeral sermon, and committed his remains to the silent tomb. "I am distressed for thee, my brother David; very pleasant hast thou been unto me; thy love to me was wonderful. How are the mighty fallen!"

Recent Intelligence.

FRANCE.—*Death of Mr. Foulboeuf.*

By the steamer of Aug. 20, we have received the painful tidings of the death of Rev. L. J. Foulboeuf, a highly valued native preacher connected with the French Mission. On the 26th of July he had an attack of paralysis, which affected the entire left side; and which terminated fatally on the 30th. His death has created a deep sensation throughout the mission. Almost any other one could have been better spared. He had been in connexion with the Board about six years, and during the absence of Mr. Willard, was specially charged with the correspondence between the mission and the Board. His unexpected removal creates an urgent demand

for Mr. Willard's return to that country; whether the Mission be continued or brought to a close.

Excepting the mournful event above-mentioned, the intelligence from France is of the same general tenor as heretofore.

Our brethren during several months past, have continued their operations as usual. Some of the pastors are unmolested, and preach to numerous congregations, while others are continually annoyed and opposed by the authorities; some are threatened with prosecutions and even with martyrdom. In one instance, the very unworthy conduct of one of the national Protestant pastors, has greatly grieved our brethren. Several individuals have been baptized, others are preparing for baptism, and there are numerous inquirers. The preachers and colporteurs continue faithful and devoted, showing themselves worthy of the prayers and sympathies of all who love the Redeemer, and especially of their brethren in the United States. Nothing is yet decided in respect to religious liberty.

TAVOY MISSION.—*Letter of Mr. Mason.*

The following extracts are from a letter dated at Tavoy, April 12, and present a graphic, though brief, view of the necessities of the Karen Mission. Mr. Cross arrived at Tavoy March 25.

No measure of the Board throughout the whole of the fifteen years since I left Boston, has ever gladdened my heart so much, as their sending, at this important juncture, br. and sister Cross. I feel like a man relieved of a heavy burden. Still the Karen Mission was never before in the destitute circumstances that it now is.

Sister Abbott is no more, and br. Abbott is on his return to America. Br. and sister Wade have left us, and sister Bennett lies prostrate on a sick bed, from which, under the most favoring circumstances, she cannot rise for several months. The season for Karen schools is opening upon us, but there are none to teach them. In both Arracan and this province, the pupils will be left like sheep without a shepherd. Well, my consolation is, that these things are directed, or permitted, by One who loves the Karens far better than "br. Mason" does; and here I

leave the matter,—leave them, however, as I leave my suffering children, with a heavy heart, and a full purpose to do every thing in my power for their benefit.

The suggestions contained in the following extract we commend to special consideration. For some time past, there has been an apprehension lest the affectionate interest of some of our friends should outstrip their cooler judgment in soliciting a personal correspondence with missionaries, whether for their personal gratification, or in order to secure the means of promoting a missionary interest in others. It is obvious that there must be a limit to applications of the kind referred to, or the time and strength of missionaries will be consumed in “answering questions.”

I have never been so pressed with applications of one kind or another, requiring long letters in reply, as during the last year, and have never been so utterly unable, by the urgency of other labors about, to write at all. One wants the receipt for making a particular kind of Burman plaster; another, from the valley of the Ohio, requests me to furnish his college with geological and mineralogical specimens; a third wishes me to furnish him with a quarterly report in a certain department of missionary labor; while more than one desire me to name Karen assistants for them, write their characters, with their sayings and doings regularly, make *them* write journals and copy them for their patrons to frame and hang up to look at, translations of the same being, of course, required of me. I glance here at a part only. Were I to do all the writing that is in this way thrown in my way, without any exaggeration, half my time would be occupied in writing letters.

So long as I am among the Karens, and they have so many demands upon my attention, and that, too, as now, in a region embracing 600 or 700 church members, scattered over as wide a region as the whole of New England, with no one able to preach the gospel to them in their own language but myself, I cannot possibly “come down” to do this work; how interesting soever it might be in other circumstances. Nor can I even write apologies to my kind correspondents for my apparent neglect. I value their approbation much;

there is nothing of a personal character that I value so highly as the approbation of the children of God; but I value the souls of those around me, who are perishing for the lack of knowledge, *more*. If the Board wish me to do this work, they must call me home, and then, *perhaps*, I will do nothing else. I have not the nerve to sit down and do it in the face of the heathen going down to hell before my eyes. I love science, I love to gratify the wishes of those that support missions, and I love to do any thing which will help to create a deeper interest for the salvation of the heathen in Christian lands. Nay, I will say no more. *I cannot do it*. I cannot even copy for you the brief journal that I have kept this year.

CHINA.—Letter of Mr. Shack:

Removal of Messrs. Shack and Down to Canton—Church constituted—Baptisms at Hongkong.

Mr. Shack's letter is dated at Canton, April 7, 1845. The missionaries left Hongkong, April 1, and arrived at Canton on the morning of the 3d. Mr. S. writes,—

We are now comfortably located, and our nine native assistants have already begun work under truly encouraging circumstances. Yesterday was our first Sabbath here, and the principal portion of the day was taken up in preaching and teaching publicly, and from house to house. Two of the native preachers accompanied me, while the others taught at different positions in the city. Yong, Meen, and myself, went to the Ningpo Exchange, one of the finest and most commodious public buildings in the city. I ascended by stone steps to a platform much like a pulpit, handsomely carved and gilded, and with two huge idols just at my back, others above my head, and more around me, I delivered a short discourse to an attentive audience, from 1 Cor. viii. 4. “An idol is nothing.” On coming down from the stand, all three of us were pried with a number of important and intelligent interrogations,—after which I called for prayer, and, strange to say, scarcely a whisper was uttered, or a foot moved, till I had finished the petition. We taught and distributed books at other places also. The other assistants came in, in the afternoon, and gave favorable reports.

of their labors. With money placed in our hands by friends in China, we are trying to open two or three chapel places. At night we had a Chinese prayer meeting in my study.

On the evening of the 3d inst., we constituted a regular Baptist church in Canton, of twenty-four members, of which I was chosen pastor. We have three or four interesting inquirers; who, although residents here, have been for some time under instruction at Hongkong. Others afford encouragement in the city. Canton, with its 1,000,000 of souls, is, indeed, a glorious missionary field! Here we are among the *homes* of the people.

The services of our chapels at Hongkong are kept up by our native assistants and the brethren of other missions.

On the Lord's-day morning before leaving that place, I had the privilege of baptizing six persons; three foreigners (two females) and three Chinese.

Letter of Dr. Macgowan.

Dr. and Mrs. Macgowan left Hongkong for Ningpo, Feb. 20, accompanied by two native assistants; and arrived at Tanghai the 1st of April, after a passage of thirty-nine days. The following day he was expecting to proceed to Ningpo. He gives the following account of an edict of the emperor in favor of the Christian religion, under date of April 2.

Emperor's edict—Toleration of Christianity.

The Imperial Commissioner, Kiyang, memorialized the emperor in behalf of the Christian religion, and the reply has been received from Pekin, and published at Shanghai, giving the imperial sanction to the labors of the missionaries of the *Tien Chukian* sect,—the name assumed by the Romish missionaries in China,—and, though ostensibly promulgated in favor of a single sect, proclaiming, in fact, full and free toleration to the teachers and professors of Christianity throughout the empire.

In his memorial, Kiyang speaks in very favorable terms of Christianity, stating that it was proscribed formerly merely on account of the wickedness of some who went by the Christian name; and he asks for Christians, that they shall henceforth be left to the free exercise of their religion, and that persecutions should cease. If foreign

teachers of Christianity are discovered beyond the limits assigned by the treaties, (the five ports,) they are to be sent back, but not to be punished. Tâu Kwáng affixed to this memorial, with the vermilion pencil, "Respect this;" and it has, therefore, become the law of the land. This wonderful concession has been obtained through M. Lagréné, the French Envoy, who, it is said, demanded of Kiyang one of three things. 1. Permission to visit Pekin. 2. The cession of an island to the French;—or 3. The toleration of the Roman Catholic religion in China. The latter dilemma was chosen.

In view of this extraordinary event, will not the churches at home make some efforts commensurate with its importance. Shall an apostate church bring the millions of this fair portion of the earth within her pale, thus retarding their conversion to Jesus for ages?

SHAWANOE MISSION.—*Letter of Mr. Pratt.*

Mr. Pratt writes from Stockbridge June 19,—

We are in doubt whether we shall retain the Stockbridges around us, or whether they will remove to their lands south. The time, however, draws near when the matter will be finally settled. The superintendent of Indian Affairs has informed me that he will hold council with the Delawares and Stockbridges soon, and that he will use all his official influence to induce the Delawares to exchange lands, so that our people may remain where they are. The anxiety felt on this subject has been very unfavorable to religious effort among the Indians. The general fear that they might be under the necessity of leaving their houses, and farms, and other improvements, that have cost them much labor, together with frequent councils and exciting consultations, has contributed to abstract their minds from the cause of our Redeemer. Our meetings, however, are well attended, and interest, as ever, is felt by those who are professors of religion.

I have a second place of meeting some miles below our settlement, at what is called the Upper Delaware village.

Election of Assistant Treasurer.

At a meeting of the Acting Board, held at the Missionary Rooms June 16, Mr. Richard E. Eddy, of Providence, R. I., was unanimously chosen Assistant Treasurer of the General Convention, in place of Hon. Levi Farwell, deceased. We are happy to add that Mr. Eddy has accepted the appointment, and has entered upon the duties of his office.

Donations,

FROM AUGUST 1 TO SEPTEMBER 1, 1845.

Maine.

Belfast, ch. and cong.	23,90
do., do. do., for China Mission,	5,00
	28,90
Knox, do. do.	7,35
Montville, do. do.	10,73
Damariscotta Mills, ch. and cong.	1,75
Bristol and Misconagus, do. do.	5,90
St. George, 1st ch.	18,92
do., 2d do.	33,40
	52,32
Nobleboro', 1st do.	2,00
do., do. do., for China Mission,	10,00
do., do. do., two friends	10,00
	22,00
Jefferson, 1st church and cong.	10,70
do., do. do. do., mon. con.	10,51
do., 2d do. do.	1,08
do., Wm. H. Oram, 5,00; R. Oram, 2,00,	7,00
do., Rev. C. G. Porter 1,00; Dea. Rust, 50c.,	1,50
	30,79
Winthrop, Rev. J. Wilson's subscription per Rev. Joseph Wilson, agent of the Board,	12,00
Addison, ch. and soc.	12,00
Lincoln Association, per Samuel Libby, tr., viz. Thomaston, 2d ch., for the support of Rev. J. T. Jones,	20,00
Calais, ch., mon. con., S. W. Smith tr.,	28,00
Hallowell Cross Roads, Mrs. Sarah Day, for China Mission,	1,00
East Winthrop, Mrs. Eliza Harlow, for do. do.,	25,00
Waterville, Bap. Sabbath school	7,00

Dexter, Levi Morrill	20,00
Kennebunk Port, Village ch., per Rev. A. Jones,	12,00
	125,00
	309,74

New Hampshire.

A friend to missions, per Edward Baldwin,	50,00
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Vermont.

Derby, ch. and soc.	28,12
Coventry, do. do.	3,67
do., S. Baldwin, 1,00; Miss Mary Baldwin, 1,00,	2,00
	5,67

Sheffield, Joseph Ide	2,00
Danville Association, collections	12,12
Albany, ch. and soc.	1,48
Hinesburg, do. do.	15,00
Hardwick, Elder Marvin Grover, 5,00; Luman Bronson, 1,00,	6,00
do., Wm. Sanborn, 2,00; sundry collections, 2,02,	4,02
	10,02

Cambridge, ch. and soc.	2,00
Johnson, do. do.	6,74
Newport, do. do.	3,00
Irasburg,	8,45
Troy,	6,00
per Rev. A. Jones, agent of the Board,	100,54

Massachusetts.

Sale of gold beads, &c.	8,00
Boston, Harvard St. and Federal St. churches, united monthly concert,	20,19
do., Federal St. ch., per C. S. Lane,	210,00
do., Harvard St. ch. Young Men's For. Miss. Soc., for the support of a Burman preacher,	50,00
do., Bowdoin Square Ch. Board of Benevolent Operations	70,00
do., a friend	50
	350,69

Dorchester, Ladies' For. Miss. Soc., C. B. Minot tr.,	38,00
Worcester Association, per Martin Jacobs, tr.,	135,00
do., a friend, for the Burman bible,	5,00
do., S. G. Holbrook, for the support of a Burman youth named Seth Grant,	25,00
do. Association, for the support of Mr. Wade,	18,60
	183,60

Westboro', ladies of ch. and soc., for support of a Burman youth named Alonzo King,	21,14
North Reading, Rev. Benjamin Knight's subscription	25,00
do. do., proceeds of a little girl's missionary Savings Bank,	50
	25,50

Unionville, Fem. For. Miss. Soc., T. H. Homer tr.,	3,77
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Newton, Theol. Inst., per C. Newhall,	6,60
Andover, Miss Harriet H. Morse, 5,00; two friends, 4,00,	9,00
Longmeadow, Bap. ch., mon. con.,	14,00
Salem, Rev. J. Banvard's subscription	25,00
Randolph, Fem. For. Miss. Soc.*	22,00
Frammingham, A. Havens, 5,00; a friend 1,00,	6,00
East Medway, Alfred Partridge, Jr.,	1,00
	<u>714,30</u>

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.	
Providence, 1st Bap. ch. and soc., mon. con. for August,	33,44
do., do. do. do. do., Misses, the proceeds of a juvenile fair,	7,00
	<u>40,44</u>
Fruit Hill, Bap. ch., mon. con. for August,	3,52
	<u>43,96</u>
Providence, Mrs. F. R. Arnold, part of annual subscription, in addition to \$150 paid before,	50,00
do., a lady of 1st Bap. ch., her annual subscription,	200,00
	<u>250,00</u>
	<u>293,96</u>

Connecticut.

Connecticut State Convention, per W. Griswold, tr.,	2100,00
Woodstock, 2d Ch. Mite Soc., Lois Manning tr.,	17,75
do., do. do., mon. con.,	7,00
	<u>24,75</u>
	<u>2124,75</u>

New York.

Mrs. Mary Ellis	25,00
Warren, ch., mon. con.,	4,10
A. Carpenter, 1,00,	5,10
Rome, collections	15,00
Utica, a friend, 1,00; a sister, 25c.,	1,25
Syracuse, mon. con.,	15,00
a sister in service, 15,00,	30,00
Niagara Association, per H. Flagler, tr.,	17,57
do., collections,	23,82
do., paid on pledges, 5,50,	29,32
do., Joseph King, 1,00; Alonzo Scriven, 50c.,	1,50
do., Rev. D. D. Crittenden, 1,00; Mrs. Maria B. Palmer, 25c.,	1,25
	<u>49,64</u>
Yates, ch., in part of subscription,	9,00

* The donation of \$15,00 from the Fem. For. Miss. Soc. of Randolph, credited in the Magazine for September, was for the year 1844.

Pavilion, Fem. Miss. Soc.	5,00
Stafford, Fem. Benevolent Soc.	4,80
do., Mrs. Frances Thompson, 25c.; Mrs. Martha Wheeler, 50c.,	,75
do., Harvey H. Crossman	10,00
	<u>15,55</u>
Genesee Association, per D. Gorham, tr.,	145,96
do., collections, 22,28; Rev. B. Wilcox's family,	2,00
	<u>24,28</u>
do., Seth Gates and wife, 2,25; Miss C. Reynolds, for African Mission, 1,00,	3,25
do., E. Buxton, 25c.; Rev. Solomon Goodell, 5,00,	5,25
do., Reuben Finney, 5,00; Dea. Charles Finney, 5,00,	10,00
do., Miss Mary Blackner, 50c.; Mrs. Sarah Brown, 2,00,	2,50
	<u>191,24</u>
Genesee River Association, per S. Clark, tr., with a ring and thimble,	80,14
Livingston Association, per F. Stone, tr.,	123,81
do., collections, 25,70; Richard Halstead, 25c.; James Murray, 2,00,	27,95
do., Mrs. Halley, 50c.; Betsey Phillips, 81c.; H. Briggs, 1,00,	2,31
do., Miss Innocent Briggs, 1,00; C. Balcom, 50c.; Augustus Taber, 5,00,	6,50
do., Augustus Taber, Jr., 25c.; Rachel Olney, 20c.; three sisters, 1,00,	1,45
do., Mrs. P. Hogan, 50c.; jewelry 22c.,	,72
	<u>162,74</u>
Martinsburg, collection, 5,00; Nathan Waters, 1,00,	6,00
do., W. K. Eames, 1,00; Doct. L. Stanton, 50c.,	1,50
do., Edward Maddock, 5,00; Miss Almira Thompson, 6c.,	5,06
	<u>12,56</u>
Gouverneur, collections, 23,13; Fem. Miss. Soc., 10,40,	33,53
Antwerp, collections, 8,56	
do., Isaiah Bailey,	

5,00; Mr. T. Scofield, 50c.,	5,50	14,06
Great Bend, collections, 5,12; Doct. Woodward and wife, 1,50,	6,62	
do., Jemima Stiles, 70c.; S.D. Sloane, 1,00; two sisters, 15c.,	1,85	
do., Rev. T. A. Cooley, 50c.; Jona. A. Webb, 3,00,	3,50	
	11,97	
Lafargeville, collections	9,00	
French Creek, collections, 6,00; Edward Burchell, 1,00,	7,00	
Depauville, collections	6,50	
Lyme, 1st ch., collections	5,40	
Watertown, ch., collections, 7,18; Miss. Elizabeth Rhodes, 25c.,	7,43	
Lorain, collections	2,88	
Adams, ch., viz.—I. and A. Webb, 5,00; A. Sheldon, 5,00,	10,00	
do., Abel Parker, 5,00; Rev. Chas. Clark, 5,00; Jesse Wright, 3,00,	13,00	
do., Walter Glazier, 2,50; Joseph Davis, 2,00; sundry collections, 22,50,	27,00	
	50,00	
Rodman, Calvin Maltby	1,00	
Belleville, collections, 11,08; Young Men's Miss. Soc., 1,50,	12,58	
Adams, Centre, children in school,	.68	
Woodville, For. Miss. Soc.	1,00	
Mansville, collections	3,80	
Pulaski, ch., collections	12,00	
Richland, do., do.,	26,56	
per Rev. Alfred Bennett, agent of the Board,	807,61	
Albany, Friend Humphrey,	300,00	
Westerloo, Bap. ch., per Rev. R. Winegar,	33,00	
Williamsburg, L. I., ch. and cong.	283,86	
Mayfield, William Tillinghast	3,00	
Batavia, ch. and cong.	12,14	
Pavilion, do. do.	26,57	
Wyoming, ch. and cong., collections,	11,85	
do., Mrs. J. Pond, 5,00; Mrs. Adams, 50c.,	5,50	
do., Miss D. B. Grinnell, 5,00; Mrs. Grinnell, 2,00,	7,00	
	24,35	
Middleburg, ch. and cong., collections	10,00	
York, do. do., do.	24,36	
Warsaw, do. do., do.	42,50	
Perry, do. do., do.	46,00	
Moscow, do. do., do.	4,84	
Brockport, do. do., do.	20,00	
Le Roy, do. do., do.	26,50	
do., Seminary	6,63	
per Rev. Wm. Dean,	243,89	
	1671,36	

<i>Maryland.</i>	
Baltimore, Mrs. Ann Hope	5,00
<i>Ohio.</i>	
Granville, Young People's For. Miss. Soc., Wm. Whitney Jr.,	10,00
Ohio Bap. For. Miss. Soc., J. B. Wheaton tr.,	38,00
Centerville, ch., for African Mission,	1,00
New Carlisle, ch.	4,00
Cincinnati, 9th St. ch.	18,00
do., do. do., Burman Fem. Ed. Soc., Mrs. Ann B. Morgan tr.,	57,62
	75,62
per Rev. J. Stevens, agent of the Board,	128,62

<i>Indiana.</i>	
Northern Indiana Association, per N. S. Place, tr.,	20,00

<i>Illinois.</i>	
Elgin, Bap. ch., mon. con., per Rev. A. J. Joslyn,	10,00

<i>Wisconsin.</i>	
Wisconsin Bap. Association, per Wm. A. Bartlett, tr.,	36,00

<i>Georgia.</i>	
Georgia Bap. Convention, per A. Thomas, for support of E. A. Stevens, 36,50; for support of Thomas Simons, 7,50,	44,00

<i>Mississippi.</i>	
Vicksburg, Sabbath school, for support of a Burman child named Norman Wood,	12,50
	5520,77

The following sums have been received toward liquidating the debt of the Board, viz.:	
Brookline, Mass., Thomas Griggs	100,00
Providence, R. I., Mrs. F. R. Arnold and daughter	750,00
do., do., Mrs. H. N. Slater	250,00
do., do., Jonathan Pike	200,00
	1200,00
Preston, Ct., a friend	10,00
Seneca Falls, ch., N. Y.,	15,00
Le Roy, N. Y., P. M. Smith	100,00
	115,00
New Milford, Penn., S. Mylert	15,00
Garnettsville, Ohio, Bap. ch., per Rev. J. Winter,	11,00
	1451,00

Total receipts in Aug., 1845, \$6971,77

☞ The credit of \$400, in the Magazine for August, to Miss Martha A. Still, of Petersburg, Va., should have been to Miss Martha A. Hill.

R. E. EDDY, Asst Treasurer.

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

NOVEMBER, 1845.

NO. 11.

American Baptist Board of Foreign Missions.

Assam.

EXTRACTS FROM THE JOURNAL OF MR. BROWN.

Preaching tour—Conversation with brahmins—The Supreme God—Pantheism.

Dec. 14, 1844. Left home for Jorhat and Nowgong, intending to spend most of the cold season in preaching among the people. This will cause a delay in the work of translation; but as the more important parts of the New Testament are already printed and in circulation, we feel that our most urgent duty at present is preaching. It is of but little use to translate and print the scriptures, unless we have missionaries not only to scatter them over the country, but to follow up the distribution of the word with faithful preaching. The prospect that few or no additional missionaries are to be sent to Assam, and the precarious health of those who are in the field, admonish us that what we do, should be done with a direct view to the conversion of souls. We may devote years of labor to translations and other preparatory work, and then, perhaps, have the grief to see the mission abandoned, and all our labor lost; but if the truth be once brought home to the hearts of this people, and we can see happy converts turning to the Lord, we may then hope that the work will go on, when our labors among them shall have closed.

Our first convert, Nidhi Levi, accompanies me. He has continued steadily to improve in knowledge and in graces since his conversion, and we hope that he may be an instrument of great good among his countrymen.

15. Lord's day. Stopped to-day at the stone bridge over the Namdang,

where is a considerable village. Took my station with Nidhi under a tree near the bridge, where we addressed the villagers and those who passed by. Afternoon having a severe headache, I was obliged to retire. Had a good congregation in the evening.

16. Passed 600 or 700 coolies at work on the *ali*, or high road, leading from Jorhat to Sibsagar. Distributed among them about 100 tracts and books. Came through extensive rice fields and villages, and stopped for the night at a small village near the Tiok river.

18. Arrived last night at Jorhat, where I intend to spend several days. Went out into the bazaar with Nidhi, taking a bundle of tracts. After distributing them, I addressed a couple of brahmins who were standing by, and asked them whether there were three Gods, or one God? "One." Were Brahma, Vishnu and Shiva all the same? "Yes, they were all one and the same with the Supreme God." Then they all had the same mind, the same power, the same omniscience? "Yes." Had Brahma the same power as the Supreme God? (Hesitation.) He created mankind, did he not? "Yes." That is, he fashioned their bodies, but was he able to inspire them with life? "No, Vishnu united souls to these bodies, and thus they became animated beings." But did he create the souls? "No, he obtained them from the Supreme God." Then neither Brahma, Vishnu, nor Shiva, has power to create souls, and, therefore, they are not almighty? "No, they are not."

If these three, Brahma, Vishnu and Shiva, are the same God, they must be united in counsel, must they not? "Yes." And there can be no disa-

reement between them? "True." But do they not often quarrel? Did not Shiva chase Brahma even to heaven in his wrath? "Yes." Then they cannot be the same? "No, they cannot."

Do not your shasters speak of a Supreme God, that is above Brahma, Vishnu and Shiva? "Yes." Is this Supreme God visible or invisible,—corporeal or incorporeal? "He is invisible and incorporeal,—without eyes he sees, without ears he hears, without feet he moves, and whatever is his will, that comes to pass." This is the God whose religion I have come to preach,—the invisible, incorporeal Being, who is the Maker and Lord of all. But did Brahma, Vishnu and Shiva come from this Supreme God? "Yes, Brahma sprung from his navel, Vishnu from his breast, and Shiva from his head." But did you not tell me, and do not your shasters affirm, that the Supreme God is incorporeal, that he has neither eyes, mouth, hands nor feet;—how, then, did your gods spring from his navel, his breast, and his head?

The brahmins looked confused, and made no reply, while the people joined in a laugh at the dilemma into which their shasters had plunged them. I then told them that all the stories in their shasters about Brahma, Vishnu and Shiva, were the work of the pundits; and could never be reconciled with the doctrine of the supreme, invisible God,—a doctrine which had been handed down from our first parents, and had found a place even in their own scriptures.

"But it must be that Brahma, Vishnu and Shiva came from God, for every thing comes from God,—he pervades every thing, and it is a portion of his Spirit that dwells in us." Then we are all gods, as well as Brahma, Vishnu and Shiva? "Yes, the scriptures say we are." But does God commit sin, for we are all sinners? "Yes, whatever we do, it is God that does it; and whenever we sin, it is God that causes us to do so." But your shasters say that God is *sinless*? "Yes, he is without sin, because the guilt of sin does not attach to him. He is almighty, and can do what he pleases without incurring guilt."

This will serve as a specimen of the pantheism universally prevalent in this country. God, the eternal Spirit, is supposed to have united himself to matter, through which he acts, as the soul of the universe, producing by his

own direct agency all actions and all events. Pope expresses the genuine Hindu doctrine:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Errors of the shasters—Measurement of distances—Comparative accessibility of Mussulmans.

19. A large number of Hindus and Mussulmans came to see me. Showed them a glass prism filled with water, exhibiting the colors of the rainbow. This appeared to convince them that their own system must, in one particular, at least, be erroneous. Their shasters teach that the bow seen in the heavens, is the bow of their god Indra; that he uses it when it rains, to shoot the demons who endeavor to drink the water that falls for the use of mankind; and the lightning is caused by the striking of his arrows against the eight rocky mountains that sustain the heavens!

Two respectable Bengalis came in to dispute with me, but as they only spoke Bengali, I could not appreciate the force of their arguments, nor they mine; I, therefore, made over the discussion to Nidhi, who appeared to understand them better.

In the evening a *munsif*, or native judge, came in and made many inquiries. He had heard of Capt. Cook's going round the world three times, which he could not understand. This I explained to him and the company that came with him, and told them that the people of the island where Capt. Cook was murdered, had been converted and embraced the Christian religion.

20. Went out early in the morning across the Bhugdoi river, and sat down in the shop of an old goldsmith, with whom I was acquainted. A large number gathered round, among whom were two brahmins. They disputed for some time, but finding it was impossible to defend the shasters, they desisted and listened in silence. I offered them books, but they would not receive them, nor did the rest of the people dare to take any while the brahmins were present. After they had gone away, I said to the people, you see what your pundits have acknowledged; they cannot deny that their shasters are full of errors; you may, therefore, be sure they are nothing but the work of man. Before I left, nearly all of them requested books.

Crossing the river on my return, I

found a large number collected on the bank awaiting my arrival; so I took up the same subject, and reasoned with them for another hour. Some of them disputed, but most of them agreed that what I said was true. After exposing the errors of their system, I urged upon them the importance of embracing the Christian religion, and gave away many books and tracts.

This afternoon I have been explaining to some of the more intelligent natives, the mode of ascertaining the distance of an inaccessible object. It being the uniform doctrine of the shasters, that the moon is just twice as far from us as the sun, I often refer to this as one of the blunders committed by the framers of their religion. I find, however, that our statements in regard to the distances of the heavenly bodies are doubted, merely because the natives believe it impossible to ascertain the distance of an object which is inaccessible. I, therefore, proposed to calculate the distance to a gateway some 200 yards from the place of observation, and after providing myself with a bamboo ten cubits long, and measuring a base line of 100 yards, I proceeded to construct a small similar triangle on my writing desk, by means of pins ranging with the object from each end of the base line. Having measured the respective sides of the small triangle, and from these ascertained the required distance, I requested the spectators to measure the ground, when the calculation was found to be correct within about a yard. In order to make the process fully understood, I requested a young man of some rank who was present, to calculate from the small triangle the distance from the other end of the base line to the gateway, which he did without assistance, and on measuring, his calculation was found correct to a single cubit. All present expressed themselves perfectly satisfied with the experiment, and acknowledged that on the same principle the distances of the sun, moon, and other heavenly bodies might be accurately measured. According to the shasters, the sun is distant from the earth 800,000 miles; the moon 1,600,000; the stars generally at the same distance as the moon.

Brought the people home with me to see the prism, and after exposing numerous mistakes in their shasters, I dismissed them with an exhortation to abandon their false religion and embrace the truth.

At evening the native judge who called on me yesterday, came again with many new inquirers. He and several other brahmins allowed the Hindu religion to be exposed before all the people, without offering to say a word in its defence.

On the whole, I think a favorable impression has been made on the people here, and I hope some are beginning to open their eyes to the impositions that have been practised upon them. What has surprised me very much, is to find that the Mussulmans, who are very numerous at Jorhat, conform in a great measure to the Hindu religion, have adopted many of their notions, and even acknowledged Ram to be a *paikumber*, or prophet, like Abraham, David, and Mahomet. The Mussulmans regard us with more favor than the Hindus; still there is, perhaps, less hope of them, as their religion has fewer manifestly weak points than the Hindu.

Amguri — Discussions — Inquisitiveness and docility of a priest.

22. Lord's day. Left Jorhat yesterday and came to Amguri, a little beyond Titabor. This is a delightful place;—nothing is to be seen but rice fields and villages in all directions. Took a circuit through the villages, and distributed a good number of tracts. Found in one of the villages a gosain, of extensive influence, with whom I commenced conversation by asking his opinion whether the eternal, supreme God, was corporeal or incorporeal? He said it was a very difficult question. There were others who understood the shasters much better than he did, and he would not speak with confidence, but he rather inclined to the opinion that the deity was corporeal. Some brahmins coming in, they took up the discussion; and the gosain availed himself of the opportunity to retire, saying he had not finished his prayers. The brahmins manifested great surprise that the truth of their shasters should be called in question; yet they did not seem displeased,—on the contrary, one of them joined us in the argument, and expressed his conviction that the shasters were, for the most part, the work of man.

Coming home, we found a brahmin who scrupled not to defend the shasters in every particular, even the most disgusting portions of them; and maintained that reading and hearing them, and repeating the name of Krishna,

would ensure salvation. I told him it was the reading of these books which made the brahmins so much more corrupt and licentious than any other class of the people. He admitted the fact, but said it was not caused by reading the shasters, but it was in fulfilment of them that the brahmins in these latter days had become corrupt. He was at length constrained to acknowledge that the shasters were false; still he did not appear at all disconcerted or ashamed, but like most of the brahmins, he seemed to have sold himself to work iniquity,—incapable of distinguishing good from evil, having his conscience seared with a hot iron. He accompanied me to my stopping place and asked for books.

At evening an old *medhi*, or priest, (not a brahmin,) came in with about half a dozen of his followers, which were soon increased to a dozen or more hearers. The *medhi* was very inquisitive about the way of salvation, and talked with Nidhi for an hour or two. After our religion had been fully explained, and his objections removed, he finally inquired whether it was our object to show that all their gods were to be renounced, their shasters given up as fables,—and especially what we said of the incarnations of the great Sonkor and Madhou? Nidhi answered that our object was as he had stated; that Sonkor and Madhou were only men, and all their schemes of salvation false. Instead of being offended at this, as I anticipated, he turned round to his friends and said, "This takes hold of my mind amazingly!" Nidhi then read the last chapter of Matthew, and prayed with them, after which the old man began to speculate on what would be the consequence of embracing our religion,—what his bishop (the Auniati gosain) would do to him if he should refuse to pay his tribute, or to worship the gods, and should live after the abhorred customs of the Christians. He could not read, nor any of his people, but they seemed with one accord to receive the word spoken as truth. Oh that some of them might become true disciples! But how can we expect it? They will not, probably, hear the gospel again for years, if ever, and the impression now made will soon fade from their minds.

Burman disputant — Inconveniences of travelling in India—Banyan tree.

23. Passed through the villages on each side of the road and distributed

tracts. Reached Kosari hat, a fine Mussulman village, about 3 o'clock, where I was importuned by the people for books. Arrived at Ghola ghat, a new, but thriving station, about half past four. Distributed a good number of tracts here. Stopped at the court-house for the night. Was agreeably surprised at evening to find myself among a company of Burmans—*si-pahis*, who were stationed at the court-house as a guard. The chief person among them had read our books; said he was at first very favorably disposed towards them, but on farther examination he saw many things in them objectionable; particularly the accounts of Moses and others killing men and animals. He could not believe the great mountain Mem, or Myenmo, was a fiction, and that the great southern island on which we live, was no larger than the Golden Balance stated it to be. Above all, he could never believe that the distance of the sun and moon, or of any inaccessible object, could be measured. I, therefore, showed him, by actual experiment, how this could be done; at which he expressed the greatest astonishment, and would not be satisfied till I had gone over the process several times, and fully explained to him the reasons of it. Sat up till near 12 o'clock, hearing and answering his objections. He seems to be a speculator, rather than a sincere inquirer. He was a priest in Burmah, where he wore the yellow cloth two years.

24. This morning, Nidhi, who, on account of his feeble health, brought a pony with him from Sibbsagar, found that a tiger had carried it off in the night. As his health, however, appears to be improving, I hope he will be able to perform the rest of the journey with me on foot. Passed down to-day on the southern bank of the Dhonsiri, where is a considerable population, though somewhat scattered. Stopped for the night at Ponka.

25. Leaving Ponka we found no villages, and nothing but a footpath to direct our steps. Lost our way, and were obliged to retrace our steps, which caused a delay of two or three hours. Saw here great numbers of peacocks and wild fowl, and the jungles abound with elephants and buffaloes. About 11 o'clock we reached the Kali-ani, a broad stream, which I was obliged to ford. Coming directly from the mountains the water is excessively cold, and before reaching the middle of the stream, I was struck with such a

deadly chill, that had it not been for the friendly hand of a servant who assisted me, I should hardly have succeeded in reaching the opposite bank. About 4 o'clock we came out of the jungle into a beautiful, cultivated country, called Buka Khat. Here we succeeded in obtaining a supply of rice, the coolies not having been able to purchase any for the last two days. We have two or three days of jungle yet to pass through before we reach the other side of the mountain.

26. Without considering the customs of the country, I brought with me a large chest, (one which was sent out by friends in Shaftesbury,) containing my clothes, &c., which two coolies have thus far carried suspended on a pole between them; but this is so contrary to their custom, that I have now been obliged to let the coolies arrange the load to their own taste, which they do by fixing the empty chest to one end of a pole, and the contents to the other! Arranged in this way, a cooly takes the load upon his shoulder and walks off with the greatest ease. The difficulties of travelling in India, can scarcely be appreciated by those who live in a civilized country. All my dishes, cooking utensils, nearly all my provisions, bed, &c., I have to carry with me; also two or three loads of tracts and books; and the only tavern we find is an open shed, called a *namghor*, where we spread our beds on the ground, hang up our moscheto curtains, and consider ourselves very comfortably lodged for the night. This mode of travelling in the cold season we find very conducive to health.

Reaching the principal village of Buka Khat, I went in and distributed tracts to all who could read. Here is the largest banian, or India rubber tree, which I have ever seen, though the natives say there is one much larger at Dibrugar. This tree covers an area of 210 yards in circumference. It is supported by several trunks, or stems, the largest of which is twenty-one yards round, and the cavity inside is three yards in diameter,—large enough to accommodate a dozen persons in case of a storm. One of the other trunks is fourteen yards in circumference.

Ahom annals—Character of the Mikirs—Nongong.

Reached Kanji-ronga at 3 o'clock, where we found a very fine *namghor*. Several of the people came in to con-

verse. The principal person among them was an Ahom, and was well versed in the Assamese scriptures. He appeared very proud of his caste, and told me he had in his possession the sacred records which relate the descent from heaven, by a golden chain, of the first Ahom kings, Kunglung and Kunglai. And you suppose, said I, that we, white foreigners, are the descendants of the cannibals of Ceylon, and of the monkeys that went there with the god Ram, to fight the giant Rawon? Yes, he said, it was so written in their scriptures. And is it not also written, that when Ram had conquered Rawon, he appointed Bibhikhon, the brother of the latter, king in his room, gave him his blessing, pronounced him immortal, and assured him that no enemy should ever invade or conquer his country? Yes. And notwithstanding this, it is now well known that the Company have taken Ceylon, and that there was no king Bibhikhon alive at the time when the English first arrived in the island. To this he could make no reply, but acknowledged that if Ceylon was in possession of the English, their shasters must be false. This is a point of so vital importance with the Hindus, that many of them refuse to admit that Ceylon is under the Company's government.

Had a good opportunity of preaching to the people, and disposed of a number of books.

27. Still winding round the foot of the mountains. The road is a mere footpath through the high grass jungle, and is, in many places, nearly impassable. About noon we crossed the Dipholu, a large, deep stream, without a bridge. Reached a small village called Kunthori, a little before dark. Here I noticed a custom which I have not before observed, but which is said to be universally practised by the Assamese when building a new house, viz., to hang two blocks of wood to the roof, at the north-west and south-east corners, until the house is finished. These blocks, which they call *dogs*, it is supposed, will keep evil spirits from entering the house. Even the Mussulmans observe this practice.

28. Continued to skirt the western edge of the mountain, our course gradually turning towards the south. About 10 o'clock we reached the Deo pani, a very deep stream, over which a large tree is felled, which serves as a bridge. At 11 we reached Deo dubi, (bathing place of the gods) a beautiful quadran-

gular natural pond, said to be of immense depth. Came upon the Dipholu river again, the course of which we followed for some distance. Here are two or three small villages of fishermen, and the river is full of fish and turtles. We have here the finest view of the snow-capped Himalayas that I have ever seen. Crossed the Siran river a little after noon, over which is a good bridge. It was near night when we got out into the open country. Stopped at Bamun Soikia's village, a little above Koliabor. Here we have a delightful view of the Mikir cultivation on the hills each side of us. The Mikirs are one of the most interesting tribes in Assam; they have no respect for the Hindu religion, and are a mild, quiet, industrious race. They very much resemble the Karens. We should be glad to make some efforts for their conversion, but it would be folly to attempt to extend our labors, while we are unable even to carry on the mission we have already established among the Assamese.

29. Lord's day. Spent the day in the villages around Koliabor. Found most of the people at work in their paddy fields. They manifested a good deal of fear, and many of them seemed anxious to avoid me. Distributed a good number of books.

30. Having only a handful of tracts left, I concluded to make no further delay, but go directly on to Nowgong, a distance of thirty miles, where I arrived with Nidhi just at dark, leaving the coolies to come in to-morrow. After leaving Koliabor, we passed through an extensive tract of jungle, but came out amongst the villages about noon. From the old station of Nowgong to the new, a distance of ten miles, there is a continuous line of houses and gardens, and the fine old trees, which shade the road on either side, render this one of the most beautiful villages in Assam. The new station is, however, a little detached from the most thickly populated part of the village.

Found our dear br. and sister Bronson enjoying their usual health, but worn down with their numerous cares, and almost discouraged on account of being left so long to labor alone. The Orphan Institution, and other schools, are quite enough to occupy the attention of one missionary family, without engaging in any other department of labor.

Have distributed since I left Sibsa-

gar, 300 books of the size of the gospels, and 600 smaller tracts.

(To be continued.)

Extract.

At the annual meeting of the Board, in April last, it was resolved, "That the Acting Board be authorized to discontinue the French and Greek Missions at as early a period as may seem to them expedient." A few weeks afterwards, the subject of discontinuance having been under consideration in the Acting Board, the Corresponding Secretary was "authorized to correspond with the Greek Mission, informing them of the circumstances of the Board, and suggesting the possibility that said Mission may be discontinued, or transferred to some other body." A letter was accordingly sent, and the letters of Mr. Arnold and Miss Waldo, from which the following extracts are taken, were written in reply.

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED CORFU, AUGUST 8, 1845.

I have anxiously considered the momentous question which your last letter brought before us, and shall reply, as you request, with all frankness.

What I have to say in regard to the prospects of the mission, and my personal feelings, will relate chiefly to Corfu. You are aware, I think, that in the first difficult decision, to which the invitation of the Board called me, Corfu was not the field of missionary labor which lay before my mind. When I was first apprized, after that decision was formed, that my destination was to this place, I felt no inconsiderable degree of disappointment. This disappointment has not, however, prevented me from laboring contentedly in Corfu; nor has it, if I am not much mistaken, caused me to take a prejudiced view of the prospects of success here. As a place of residence, Corfu has many attractions; and the desire of removal, so far as worldly comfort and social privileges are concerned, would be extreme folly. As a sphere of usefulness, too, I am far from thinking that Corfu has not important claims to regard. If the question were simply this,—Where can I probably spend my

life most usefully, here, or in my native land? it seems to me that I should have little ground for hesitation. I do not think it would be reasonable to expect, that I should occupy at home a station having equal opportunities of usefulness with this. But the question is to be regarded in other aspects;—with reference to the prospect of reviving pure religion among the *Greeks*; and to the comparative importance and promise of *other* fields of missionary enterprise.

As to the first of these aspects, my opinion is that Corfu is not a favorable location for missionary operations for the benefit of the *Greek race*, much less of the *Greek nation*. This is an opinion of long standing, which observation and reflection have only served to confirm. I will mention the principal grounds on which it rests.

The Greek population of this and the neighboring islands are not part and parcel of the Greek nation. In their geographical position, and their political relations, they stand apart. There is not, nor do I see that there is likely to be, extensive commercial intercourse between this island and the kingdom of Greece. The indifference of the Corfuotes to education, compared with the thirst for knowledge among the Greeks, is proverbial. Corfu altogether lacks, what Greece abundantly enjoys, a *free press*. With how much effect such a press may be used in vindicating the perverted doctrines of the bible, has lately been illustrated very clearly, and, as I think, most *happily*, in the discussion that resulted from the attack on Mr. King, for an alleged attempt at proselytism. No such opportunity of presenting religious truth to the aroused attention of the community could occur here. Greece is, indeed, certainly much indebted to not a few men of superior talent and education, who have gone from this place to Athens, and other parts of the country. Few of these, however, were sons of Corfu; most of them were not even chiefly educated here: the times are changed, and the relation of the two communities is almost reversed. The Ionian University is not now what it was in the days of Lord Guilford; the University of Otho was not then what it is now. It would be something better than national vanity, which would lead a Greek of Athens of the present day to treat with scorn the idea of borrowing the light of science from the Ionian Islands. In fine, that Corfu should

ever become an important centre of evangelical influence upon the Greek people, seems to me a chimerical hope. Diversity of government, isolated situation, scanty intercourse, inferiority of intellectual character, attainments, and advantages; all these appear to me to be arrayed against such a hope.*

As to the other aspect of the question, the comparative promise of other missionary fields, which might be reinforced if this were relinquished, I need say only a few words; for the Board have much better means of forming a correct judgment on this point, than any single missionary can have. You stand on an elevation, from which all the various fields of missionary labor are equally visible, and you only can turn toward them all an equal eye. It would be absurd for me to attempt to maintain, that this is one of the *most promising* spheres of missionary effort. I am not prepared to admit, on the other hand, that it is the *least* promising of all. There is certainly nothing to encourage the hope of speedy and numerous conversions. But the predominant feeling in my mind, in regard to the prospect before me here is, that a sufficient experiment has not yet been made duly to test the question.

I have now told you, as well as I am able, what seem to me, "in the *sober* exercise of my *judgment*," to be the comparative claims of Corfu as a missionary station. It would not be proper, however, to refrain entirely from expressing my opinion of the prospects of usefulness in a position more favorable for exerting an evangelical influence upon the Greek mind. There are at the present time, notwithstanding the tumult of political passions, and the unstable condition of public affairs in Greece, some peculiar encouragements. These br. Buel will represent to you much more fully and forcibly than I can. They fall under his immediate observation, and are intimately and cheerfully associated with his own labors. I agree with him entirely, that the publication of the *Moral Science* has introduced our mission to the Greek public under the happiest auspices. We cannot too gratefully praise Him, whose favor is indispensable to the

* I purposely refrain now from any definite request or proposal, in regard to a change of location. Should the continuance of the mission be determined on, there will be ample opportunity for consideration and correspondence on that subject hereafter.

success of every good work, for the happy issue which he has, thus far, vouchsafed to this important undertaking. At no period, since the *present generation* of your missionaries have been in the field, has the aspect of things in Greece been so encouraging as now. The favorable reception of the Moral Science, the large demand for scriptures and other religious books, both for public instruction and for private reading,—these are new, important, and very encouraging signs. What most tends, in my own mind, to depress the hopes which the above circumstances are adapted to raise, is these two considerations;—first, the comparatively meagre result of the long-continued missionary efforts of other societies; and, secondly, the decided prohibition of proselytism in the new Constitution of Greece. From the discouragement arising from the first of these considerations I should find a happy relief, if I could attribute this want of success *chiefly* to a radical defect in the principle on which these societies have conducted their missionary operations. I refer to the disputed question, whether the formal integrity and unity of the Greek church should be regarded as inviolable, or whether enlightened and converted persons ought to separate themselves from it, and to found churches anew, on the primitive scriptural basis. I believe the difference between them and us on this point to be *important*. I believe that *our* view of this question is sanctioned by sound wisdom, by the history of the church from the beginning, and, above all, by the word of God; and that it has, therefore, fairer promise of ultimate success. But it seems to me, that the results of their labors have never yet reached that stage of progress, at which the influence of this difference might be expected materially to lessen their efficiency. I state this with diffidence, as my own individual opinion. I must judge from what I know; and my knowledge is very limited. I have heard Mr. King preach in Greek, and you already know my opinion of his faithfulness as a preacher. It is not evident to me, that the difference in question deprives his preaching of any of its efficacy as a means of the *conversion of sinners*. And, in general, with regard to the missionaries of the American Board, who have labored so long in different places among the Greeks, I know not on what grounds I should be justified

in concluding, that in their preaching and other instructions, they have aimed *less* pointedly, earnestly, and skilfully, at the *conversion* of their hearers, than ministers of the *same persuasion* are accustomed to do *at home*. Yet this result,—the conversion of sinners,—is the precise result that is *wanted*; this is the precise point of discouragement.

The second thing which I mentioned as tending to moderate the joy with which the present encouraging indications are viewed, is intimately blended with the one just named. It is against *our* labors, and labors conducted on the same principle with ours, that the prohibition in question is particularly pointed. I have no doubt that the executive authorities would strictly enforce it, and that in doing this they would be fully sustained by public opinion. Of the correctness of our principle, I have already expressed my full conviction; and it may be, that the conflict which *our* success would inevitably occasion, would be the appointed means of Divine Wisdom for advancing pure Christianity in Greece. Should such prove to be the fact, I trust we shall hold ourselves ready to endure the hardships of that conflict, “as good soldiers of Jesus Christ.” When I speak of this constitutional prohibition as a discouraging circumstance, I speak *comparatively*. While in some other fields of missionary labor, evangelical influences and efforts are earnestly sought and actively seconded, *here* a barrier is erected against them,—the highest and strongest barrier which it is in the power of the nation to erect. If all other lands were blessed with a pure Christianity, this objection would be light as air to the continuance of missionary effort in Greece. As the case now stands, I do not think this a sufficient reason for withdrawing from Greece, without a further experiment, provided the Board have the ability to sustain efficiently all their present missions; though, perhaps, even on this supposition, if the mission were not already in existence, in view of the extensive fields where evangelical efforts are required by a destitution still more deplorable, and invited by a promise of success far more encouraging, I might doubt the expediency of its establishment.

Let me also add, in reference to the feeling of doubt as to the expediency of sustaining the Greek Mission, which, it would seem from your letter, is becoming more general among the firm-

east friends of the missionary cause at home, that if this feeling is such as to make the *permanency* of the Greek Mission quite problematical, provided it should survive the present shock, I have nothing to say against its immediate abandonment. If the mission holds its existence by so precarious a title, the sooner we are withdrawn the better;—the better for you, the better for us, the better for the heathen. It is not to be supposed, that if this crisis passes, pecuniary difficulties will never arise again.

I have nothing more to say in reference to the prospects of the Greek Mission. But there is one important consideration, of a more private character, which I cannot omit. I refer to the health of Mrs. Arnold. I indulge no propensity to look at the gloomy side of the picture when I say, that the hope of her enjoying an ordinary measure of health and happiness in our present situation is not easily cherished. I do not apprehend that any organic disease has been induced, nor that her constitution has been so undermined as to forbid the hope of an entire restoration in a more congenial climate. But I cannot conceal from myself that there is a strong tendency to such an ultimate result,—a tendency which can be resisted, or perhaps I should rather say retarded in its operation, only by frequent change of air, united with relief from domestic cares, and withdrawal from those social excitements formerly so pleasing and so healthful.

At the end of all this, what shall I say to you? Shall I *request* you to *recall* me? Shall I *advise* the *abandonment* of the *Greek Mission*? No. I can do neither. So far as my feelings in reference to the missionary work are concerned, I do not *wish* to be recalled. I *prefer* to labor here. I hope to be made, by the blessing of God, more useful here than I could be at home. I feel, at least, that I have not been permitted to make an *adequate experiment*. My work is but just begun; and it has for me a particular interest at the present moment; because I seem to myself just now, more than ever before, on the point of learning what the prospects of usefulness are. There are, it is true, many things to discourage missionary efforts in behalf of the Greeks. I see no reason to sustain the belief, that an eventful crisis is at hand, and that the future will be the reverse of the past:—but it is undeniable, that there are some important features in

the *present aspect* of affairs in Greece, which are adapted to afford *fresh* alim-ent to our hopes; and while it would be painful to abandon this field under any circumstances, and still more painful to retire from it without making a fair experiment *for ourselves*, it would be most painful of all, to desert it at an epoch of peculiar and, in our brief experience, unprecedented encouragement.

Shall I then enter my most earnest and unqualified protest against our recall? No: I cannot do this. In view of the doubtful issue of the present pecuniary difficulties at home; of the prospects of the mission, unquestionably, even at this favorable moment, far inferior in promise to many others; and of the apparent unfriendliness of this climate to my dear wife's health; I cannot use my *utmost* effort to prevent our recall, without doing violence alike to judgment, to conscience, and to affection.

I have done. The conclusion of this letter relieves my mind of much anxiety: the communication of your final decision will relieve it of what remains.

It is a precious comfort, that He who hath led *us* hitherto in ways of mercy, and who loveth *Zion* with an unchanging love, will never forget his people, nor forsake his cause.

—
EXTRACT FROM A LETTER OF MISS WALDO.

I have looked at the subject in two general lights,—the foreign and the home,—in its connexion with the mission as it appeared to us here, and with the situation of the Board, as you have described it to us. With regard to the former, I do not feel that it is my place to speak of those departments of the mission, here or in Piræus, in which, though an intensely interested spectator, I am not a personal actor. The views and hopes of those engaged in them would, of course, be most correct and just, and from *their* statements you will form your decisions.

In the mission school, in which I have been nearly a year and a half engaged, I have felt a constantly increasing interest, not from any *outward* charms it possessed, nor because it gratified my taste or my intellect; these I turned my back upon when I bade farewell to my beloved pupils in Boston; *but because* of the facilities it has

hours. The Austrian steamer, which leaves Piræus for N. the 2d and 17th of every month, at six o'clock, A. M., arrives there at five, P. M., stopping a half hour at Spetsia, one of the intervening islands. I took with me the following books:—100 Cambridge New Testaments, 150 New Testaments in Modern Greek, Bambas' translation,—20 Old Testaments, 21 "Moral Science"—also the same books mentioned in the case to Syra, and a quantity of other Scriptures and tract publications—in all 683, of 20 different kinds.

They were deposited in the bookstore of Mr. Sophocles, to be sold; the gymnasiarch having the liberty to use any quantity of them without pay, to distribute as prizes in the gymnasium, and among the schools of both sexes in that town, at the approaching examinations. This task he accepted apparently with great cordiality. On my offering him an additional twenty copies of the "Moral Science" as a class-book in the gymnasium, he promised to introduce it next term, which commences in September. For this donation of books (including the Ancient Greek Testaments) he expressed to me the thanks of the gymnasium, at the public examination, and in terms similar to those of the letter given above.

On the 5th instant I sent a box of 150 spelling-books on sale to Patras, to the order of Mr. Maniakis, and a hundred juvenile tracts, &c., for prize books.

The Rev. Mr. Lowndes, now Agent of the British and Foreign Bible Society, has recently come to Athens, and probably to reside here permanently in the place of the Rev. Mr. Leever, deceased. The completion of the second and improved edition of the Old Testament in Modern Greek, will consequently not suffer any material delay. As the recent edition of the New Testament is likely to be exhausted before many months, in consequence of the large drafts made by government for the use of the schools, it will be a favorable time to present such improvements for the next edition, as are essential both to preserve the integrity of God's word, and answer the scriptural demands of its Baptist patrons. These changes would require only to restore the original words, in some passages that have been needlessly and wrongly translated. The suggestion has been acquiesced in by missionaries here. Mr. Lowndes will also sell us bibles much cheaper than we have hitherto obtained them.

France.

OBITUARY NOTICE OF MR. FOULBOEUF.

It was our painful office in the last number of the Magazine, to announce the death of Mr. Foulboeuf, of the French Mission. The following unaffected tribute to his memory is from one of the members of his late charge, dated July 31. After advertising to the attack of paralysis, on the 26th of July, the writer proceeds:—

He fell asleep in the bosom of Jesus on Wednesday, the 30th, at 7 o'clock in the evening, leaving in the bosom of his interesting wife, and in that of every member of his flock, the most painful regrets,—so heart-rending that they cannot be described;—the fountain of our tears cannot be stayed;—all the neighborhood is plunged in mourning. It seems to us that we have lost all. He who has made this wound in our bleeding hearts, alone can bind them up! We need the balm of Gilead! Oh! may this too cruel affliction be sanctified to all concerned!

I have reason to regret, in the circumstances as painful as they are unexpected, in which we find ourselves, the not having executed in season the project which I had formed myself, and of which I had been very careful not to awaken any suspicion in Mr. Foulboeuf, on account of his extreme disinterestedness and his great delicacy; so great that he would even have denied himself of the most necessary things rather than run the risk of becoming in any way whatever burdensome to any one. It was sufficiently trying to him, he said, to be obliged to accept so much from the Baptist Missionary Society; and hospitable as he was, he was obliged, in order to satisfy his Christian benevolence, to impose upon himself the severest privations of every kind. His ordinary food was potatoes, and many a six months entire have passed without his having a morsel of meat brought into his house, notwithstanding all the fatigue which he continually experienced; for nothing hindered him,—neither excessive heat, nor the severest cold, nor torrents of rain, nor impassable roads. By night, by day, through field and forest, he could overcome every thing, that he might preach the good news of salvation; a Savior's love lent

him wings to pass all distances and to surmount all difficulties. If he saw that there were many people, as was the case in winter, he would not even sit down, that he might give his chair to one of those who had none, refusing even to change his hose when he was drenched; for it is impossible to form an idea of the extent to which he carried self-denial. His whole life, so short, alas! was a living example of the assemblage of all the Christian virtues which adorn the doctrine of our divine Master, whose humble and faithful servant he ceased not to be.

Since our meetings at N—, his preaching has improved astonishingly. His happiness at seeing himself surrounded by numerous and attentive hearers electrified him singularly, and the Holy Spirit aided him to utter all that was suited to a like assembly;—his speech flowed as from a fountain;—while, formerly, he pretty generally appeared rather slow of utterance, having then only a few hearers at V—, where only I had an opportunity to hear him. I suppose he spoke with more animation in the other meetings of the neighborhood. Although all he said was very fair, instructive and edifying, yet it is certain that in his numerous assemblies God assisted him in a wonderful manner.

To return to the project in question, which I was desirous of executing; it was as follows:—I wished to take the liberty of observing to you, in regard to this dear servant of Christ, that every thing being very dear here, and having frequently expenses of correspondence and journeying to pay, his *trimestre* (quarterly allowance) was always consumed beforehand. This made his friends anxious that the Board should kindly take into consideration the penury in which he inevitably found himself in such circumstances, and augment his salary, if it were possible, to prevent him from contracting debts, which are otherwise unavoidable and much to be regretted. Our hearts are broken to see our dear sister, widow of our beloved pastor, in so trying a situation, having the charge of her dear children, while she is herself so destitute of the means of existence. May God deign to provide for her wants, and for those of her dear children! He has promised to do it, and He will; yes, He is the widow's stay and the orphan's father,—and my heart tells me that the Christians of America will be the chosen instruments of God for

accomplishing his glorious promises, all of which are yea and amen. The deep and constant desire of our worthy pastor was, with aid from above, to devote his dear children to Baptist missions, and, doubtless, our Heavenly Father will accomplish it; yes, and by your means! I dare think that God did not in vain give birth to such a desire in that saint.

The ways of God are impenetrable, and difficult to find out; for his ways are not our ways, nor his thoughts our thoughts. We do not yet, perhaps, understand why God has so soon called to himself a subject so faithful, and endued with so much firmness and meekness. In the time of our persecution I frequently said to him, "Sir, you have a wife and are a father,—do not then haste to meet danger, nor let it pain you to see me exposed to it, me who have no such ties holding me to life, and who should not, I hope, fear either prison or death, if called thereto." "Madam," replied he, "I love my wife, I have consideration for her, I respect her, but this shall never make me recoil from persecutions, or even from death." Indeed, his whole conduct was but a convincing proof of this. At N— the good seed seemed to begin to spring up in many hearts, and to prepare to germinate in others; and now God has just removed from us that good pastor! We know not why; but we may know hereafter.

August 2. I have just seen the inhabitants of N—; they are most deeply afflicted. They all believed that there never was a man like him,—they think, that, being made for heaven, he was too good to be upon earth. N— no longer exists for them, say they, since they must no more see his face, and since his feet no more bring the message of peace. His presence on earth was like that of a brilliant and beneficent star, which causes joy, and whose absence covers nature with mourning. Please pardon the disorder and confusion of this hurried scribbling. My heart has never been more a prey to grief, nor my mind more troubled. I see nothing but mourning around me, and I shudder to consider the consequences of such a loss. A great work was begun,—but God can continue it, and choose for himself another servant according to his own heart, to succeed him whose memory will live forever in the soul, causing to fructify in many the seed which was sown by him.

SPECIAL MEETING OF THE BOARD.

Philadelphia, Sept. 24, 1845.

Agreeably to a call from the Acting Board, dated August 4, 1845, a special meeting of the Board of Managers of the Baptist General Convention was held in this city, commencing this day, at 10 o'clock, A. M., in the Lecture Room of the First Baptist Church; Rev. Spencer H. Cone, first Vice President, in the chair.

The following members were present :—

Rev. FRANCIS WAYLAND, D. D., *President of the Convention.*

“ SPENCER H. CONE, D. D.,

“ GREENLEAF S. WEBB,

“ BARTHOLOMEW T. WELCH, D. D.,

Hon. JAMES M. LINNARD,

Rev. SOLOMON PECK, *Corresponding Secretary.*

“ BARON STOW, *Recording Secretary.*

Hon. HEMAN LINCOLN, *Treasurer.*

} *Vice Presidents of the Board.*

Managers.

Rev. ALFRED BENNETT,

“ IRAH CHASE, D. D.,

WILLIAM COLGATE, Esq.,

GARDNER COLBY, Esq.,

JOHN CONANT, Esq.,

Rev. ROBERT W. CUSHMAN,

ALBERT DAY, Esq.,

Rev. ISAAC T. HINTON,

Rev. GEORGE B. IDE,

“ JEREMIAH B. JETER,

“ JOHN M. PECK,

“ BARNAS SEARS, D. D.,

“ CHARLES G. SOMMERS,

“ SAMUEL B. SWAIM,

“ ROBERT TURNBULL,

“ WILLIAM R. WILLIAMS, D. D.

Prayer was offered by the Rev. Dr. Wayland.

Letters were read from the Rev. James Gillpatrick, of Bluehill, Maine, Rev. Henry Jackson, of New Bedford, Mass., Rev. Nathaniel Kendrick, D. D., of Hamilton, N. Y., and Rev. Robert B. C. Howell, D. D., of Nashville, Tenn., stating the reasons of their absence.

Voted, That the Rules of Order of the General Convention be adopted as the Rules of Order for the present meeting.

Voted, That ministering brethren present be invited to sit with the Board, and participate in its deliberations.

A letter from a Committee of the Foreign Mission Board of the Southern Baptist Convention, dated Richmond, Va., May 21, 1845, and addressed to the Acting Board, and the proceedings of the Acting Board thereon, with a copy of the Circular issued to the members of the General Board, were read.

For purposes of greater convenience, the Board, by special invitation, removed to a room in the building, 31 North Sixth Street, occupied by the American Baptist Publication Society.

On motion by the Rev. Dr. Wayland, seconded by the Rev. Mr. Sommers,

Voted, That the subjects named in the circular calling this meeting of the Board, be referred to select Committees.

On the subject of the Transfer of certain missions, as requested by the Southern Board, the following Committee was appointed :—

Messrs. F. Wayland, S. Peck, C. G. Sommers, J. B. Jeter, and J. M. Peck.

On the subject of Claims :—

Messrs. A. Bennett, G. S. Webb, G. Colby, A. Day, and B. Sears.

On motion made and seconded, the following were appointed a Committee to consider the expediency of calling an extra session of the General Convention :—

Messrs. B. Stow, S. H. Cone, F. Wayland, I. Chase, B. T. Welch, W. R. Williams, and G. B. Ide.

Adjourned till half past 7 o'clock, P. M. Prayer by the Rev. Mr. Jeter.

Half past 7, P. M.

The Board met agreeably to adjournment. Prayer by the Rev. G. S. Webb.

The Committee on the Calling of an Extra Session of the Convention reported, and the report, after some discussion, was laid on the table.

The Committee on the Transfer of Missions reported, and the report was adopted, as follows :—

The Committee to whom was referred the subject of the Transfer of Missions, presented by the Acting to the General Board, have had the same under consideration and ask leave to report :—

That in the view of your Committee the contract between the Convention and their missionaries does not allow of any change in the relations of the parties without the full consent of the missionaries. The Committee therefore believe that any authoritative action on this subject is out of the power of the Board.

At the same time it seems to your Committee perfectly consistent with the obligations of the parties to each other, that your missionaries should have the choice of the associations with which they would be connected ; and if any of them should prefer to change their relation from us to the Southern Board, they should, in the spirit of fraternal regard, be allowed every facility for doing so.

All which is respectfully submitted in behalf of the Committee,

F. WAYLAND, *Chairman*.

The Committee on Claims reported, and the report was adopted, as follows :—

The Committee to whom was referred so much of the communication of the Committee of the Southern Baptist Convention as relates to any claims which said Southern Baptist Convention may have, or suppose they have upon the General Convention, or which the General Convention may have, or suppose they have upon said Southern Baptist Convention, report :—

That they have given their earnest attention to the subject, and are of the opinion, that, inasmuch as brethren from the South have retired from the General Convention and formed a new organization for themselves, the property and liabilities of the General Convention should remain with that body ; and that no other mode of adjusting supposed claims in the case would be more equitable in itself or more likely to prove satisfactory. The circumstances under which the separation above-named took place, are of themselves sufficiently painful ; and it may well be a matter of solicitude with all the parties concerned, that no new questions, which might lead to farther misunderstanding, should, without the most urgent necessity, be started. Of such a tendency the question of claims is believed to be, which either party might make upon the other. In view of all these circumstances, your Committee would recommend the adoption of the following resolution, viz.

Resolved, That it is inexpedient, either for the General Convention or for those who may have retired from it, to make any claim, the one upon the other, respecting the property of said General Convention on the one hand, or the payment of its present debt on the other.

All which is respectfully submitted,

ALBERT DAY, *Chairman*.

The report on the calling of an extra session of the Convention was then taken up, and further considered. Pending the discussion, the Board adjourned till Thursday morning at 9, A. M. Prayer by W. Colgate.

Sept. 25, 9 o'clock, A. M.

The Board met agreeably to adjournment. Prayer by the Rev. A. Bennett.

The journal of yesterday was read and approved.

The report that was under consideration at the time of adjournment, last evening, was taken up, and, after a brief discussion, laid on the table for the purpose of considering some preliminary subjects.

The Treasurer, by special request, made a statement respecting the financial condition of the Board, and a free discussion ensued with respect to the state of the various missions, and the prospect of ability to support them as their exigencies require.

Adjourned till half past 2, P. M. Prayer by the Rev. Dr. Welch.

Half past 2, P. M.

The Board met agreeably to adjournment. Prayer by the Corresponding Secretary.

The subject under consideration at the close of the morning session was resumed, and, after mature deliberation, the following resolutions were adopted :—

Resolved, 1. That, inasmuch as the income of the Board is inadequate to the efficient support of all our missions, it is the duty of the Acting Board to make immediate arrangements for the reduction of their number, and the strengthening of such as remain.

2. That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the providential indications of the usefulness of said mission.

Statements were then made by a Committee of the Acting Board, who had spent some weeks gratuitously in obtaining subscriptions for the extinguishing of the debt of the Convention.

Voted, That special agents be appointed to aid in raising the balance necessary to pay the entire debt.

The following were appointed :—

For New York city and vicinity—Messrs. S. H. Cone, E. Tucker, and W. Colgate. *For Philadelphia*—Messrs. G. B. Ide, W. Shadrach, G. S. Webb, and J. M. Linnard. *For Albany*—Messrs. B. T. Welch, F. Humphrey, and H. Lincoln.

The report of the Committee on the Calling of an Extra Session of the General Convention, was taken from the table, amended, and adopted, as follows :—

The Committee appointed to consider the expediency of calling an extra session of the General Convention, have had the subject under careful consideration, and respectfully report :—

That, in view of the recent missionary organization at the South, and the new relations thence arising ; also in view of the imperfections in the provisions of our present Constitution ; it is expedient for this Board to request the President of the Convention to call an extra session of that body, to be held in the Baptist Tabernacle in the city of New York, on the third Wednesday in November next, at 10 o'clock, A. M.

BARON STOW, *Chairman*.

Voted, That the Rev. Barnas Sears, D. D., preach the sermon before the Convention at its extra session, and the Rev. William R. Williams, D. D., in case of his failure.

On motion by the Recording Secretary, seconded by the Rev. Dr. Wayland,

Voted, That a Committee of nine be appointed to recommend such alterations in the

Constitution and By-Laws of the General Convention, as may be necessary to give increased efficiency to our missionary operations, and to report at the extra session of that body.

Adjourned till half past 7, P. M. Prayer by the Rev. Dr. Williams.

Half past 7, P. M.

The Board met agreeably to adjournment. Prayer by H. Lincoln.

The Committee on the Constitution and By-Laws was appointed, as follows :—

Messrs. S. H. Cone, F. Wayland, R. Fletcher, H. Lincoln, B. Stow, J. M. Peck, E. Tucker, W. R. Williams, and W. Colgate.

Letters were read from the Rev. Messrs. Eli Ball and J. B. Jeter, of Virginia, resigning their offices as members of the Board.

Voted, That their resignations be accepted.

The Rev. Isaac T. Hinton, of New Orleans, being present, made an oral communication, tendering his resignation as a member of the Board.

Voted, That his resignation be accepted.

Voted, That the journal of the present meeting, with the accompanying documents, be referred to the Acting Board for publication.

The journal of to-day was read and approved.

Adjourned. Prayer by the Recording Secretary.

BARON STOW, *Recording Secretary*.

MEETING OF THE BAPTIST GENERAL CONVENTION.

[The following Circular has been issued, and sent to the Members of the Convention.]

PROVIDENCE, SEPT. 29, 1845.

SIR,—

I have been officially informed by the Recording Secretary of the Board of Managers of the Baptist Triennial Convention, that at the late meeting of that Board in the city of Philadelphia, held Sept. 24 and 25, 1845, it was unanimously voted,

“That in view of the recent missionary organization at the South, and the new relations thence arising; also, in view of the imperfections in the provisions of our present Constitution; it is expedient for this Board to request the President of the Convention to call an extra session of that body, to be held in the Baptist Tabernacle, in the city of New York, on the third Wednesday in November next, at 10 o'clock, A. M.”

In compliance with the above request, it is my duty to inform you that a special meeting of “The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer’s Kingdom,” will be held in the Baptist Tabernacle, Mulberry Street, in the city of New York, on Wednesday, November 19th ensuing, at 10 o'clock, A. M.

I have the honor to be

Yours very respectfully,

F. WAYLAND,

President of the Baptist Triennial Convention.

Other Societies.

American Board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions held its thirty-sixth anniversary the second week in September, at Brooklyn, N. Y. We can only present the following summary of the present state of the Board :—

The receipts of the Board for the year ending July 31, were \$255,112.96. Expenditures, including the debt of last year, \$237,817.07 ;—leaving a balance in the treasury, on the 1st of August, 1845, of \$17,295.89. Of the whole amount received, \$32,437 were from legacies, being \$15,990 more than was received from the same source last year. The whole amount received into the treasury of the Board, from all sources, during the year ending with the 31st of July last, was \$255,112.96 ; being \$18,718.59 more than the receipts from the same sources during the preceding year ; and exceeding those of any former year, except that ending with July, 1842. The payments for current expenses during the year have amounted to \$216,817.62 ; being \$27,553.38 less than those of the preceding year, and \$38,295.34 less than the income for the same period ; leaving, after cancelling the amount for which the treasury was indebted at the beginning of the year, \$17,295.89 in the hands of the treasurer.

Under the care of the Board are twenty-

six missions, embracing ninety-two stations ; at which are laboring 131 ordained missionaries, eight of whom are physicians, six other physicians, fourteen schoolmasters, eight printers and book-binders, eleven other male and 118 female assistant missionaries, in all 355 persons sent forth from this country ; with whom are associated in the missionary work seventeen native preachers, and 116 other native helpers ; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to 488.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype foundries, twenty presses, thirty founts of type, and preparations to print in more than thirty different languages. During the year under review, 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages.

Six mission seminaries, for educating native preachers and other helpers, have 440 pupils ; and twenty-seven other boarding-schools, with 1005 pupils, make the number of boarding-scholars 1445. The free schools, including those of the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, are 616, with 28,871 pupils ; making the whole number of pupils to be 30,197.

American Baptist Board of Foreign Missions.

Recent Intelligence.

SIAM.—Letter of Mr. Jones.

In consequence of the sickness of Mrs. Jones, whose health for some time had been declining, Mr. Jones has been compelled to remove with his family to Singapore for a season, for the benefit of a change of air and medical aid. They left Bangkok April 4, and arrived at Singapore on the 25th. A letter from Mr. Jones, of May 10, speaks encouragingly of the prospect of returning health, though they “ must wait patiently for its full restoration.” Mr. Jones alludes in the same communication to some ru-

mors which had reached him of a proposed withdrawal of the mission from Siam ; and then adds,—

Let not the idea be entertained for a moment. We have done too much for Siam, and have too deep an interest there, to withdraw now. The printing establishment there, has, after struggling with untold, and almost unappreciable difficulties, now reached a maturity which, we trust, will render it permanently efficient. The work of translation has reached a point where it would seem almost madness to give it up. Attention to Christian truth has been awakened,—and the process must go on. We need help. We need

special divine influence. The child, so to say, has been brought to the birth,—but there is not strength to bring forth. Help us by your prayers. Oh ye, who love Zion! let prayer be made for us to God without ceasing, that blind eyes may see, deaf ears hear, and souls stained with the guilt of sin may be purified through the blood of Jesus, “which cleanseth from all sin.”

It may be well to state in this connexion, that missionaries are under appointment to the Siam Mission, one for the Siamese and one for the Chinese department, who are detained in this country by the want of funds for their support.

Return of Mr. and Mrs. Davenport.—

A letter has been received from Mr. Davenport, announcing his arrival, with his family, at London, on his way to this country, from Siam *via* Singapore, no direct opportunity offering at that port for America. He was expecting to take passage homeward about the 20th of September.

TELOOGOOS.—The Rev. Mr. Van Husen and family arrived at this port from Madras *via* Calcutta, on the 1st of October. The occasion of their return was the protracted illness of Mr. Van Husen, from which no recovery could have been reasonably anticipated while he remained in India. Within a few weeks, we are happy to state, the prospect of his recovery has become more favorable.

GERMANY.—Letter of Mr. Oncken.

The last communication announces the death of Mrs. Oncken, on the 8th of July. The event had long been anticipated, and “the change must have been to her weary spirit glorious indeed.” “But few of the Lord’s saints,” continues Mr. O., “have to tread so thorny a road as was appointed to her. Sometimes her heart of flesh began to fail, under her indescribable sufferings, but the Lord was faithful to his promises, and faithful to his fainting child;—He was the strength of her fainting spirit, and is now her portion forever.”

The health of Mr. Oncken has been

much impaired by the long affliction. For the last eighteen months he seldom came from the sufferer’s side. The cancer was of the most malignant kind.

The prospects of the mission, generally, are cheering. About forty new converts have been added to the church since the opening of the year, and they are constantly encouraged by new applicants. The place of worship is crowded to excess, and had they a larger and better place, “the attendance would be soon twice the number.”

CHEROKEES.—*Letter from Cherokee Delegates.*

The following letter appears to have been occasioned by an intimation that the Board were about to send a messenger to the Mission. This measure may not be carried into effect, though it would, doubtless, be attended with much good. The letter breathes an excellent spirit, and will be read with interest. It is dated at Cherokee, Cherokee Nation, Aug. 27, 1845.

Honored and Dear Brethren—

We, the delegates from the churches in connexion with the Baptist Mission in the Cherokee Nation, have heard, with great pleasure, that our beloved brethren, the members of the Baptist Board of Foreign Missions, have it in contemplation to send one of their number to visit us.

We have received from you so many marks of love to us, and care for the perfecting of the work of the Lord among us, that another opportunity to express our thankfulness to one of yourselves would be occasion of great satisfaction.

We had great pleasure in the interviews we had with our beloved br. A-dsi-nu-si-du (Bacon). We have not forgotten the pleasant day he spent with us at this place, giving us personal instruction in the word of God; and how he exhorted us all, “that with purpose of heart we would cleave unto the Lord.” With that visit our hearts were comforted, and the hands of our instructors strengthened. And, we trust, the savor of it is not yet lost. It was an occasion of great joy to us to welcome him to our country, and we feel ready with equal cordiality to receive

any one of your number, or of your appointing, who may visit us again. And we shall rejoice to receive the message of the Lord from his mouth.

The printing press, which was purchased when our br. Bacon was here, has been in successful operation. We have already received much instruction through it; and if the Lord shall spare the lives and health of those who use it, we hope to receive much more. Much information also has been diffused among our people by the same means. The advantages we receive through the press, we estimate very highly, and our thanks for these rich privileges are unceasing.

We hope, if it be possible, that we shall not be disappointed of the visit we so earnestly look for.

Allow us to say, that at our meetings we do not forget you in our prayers. You, and many brethren now with God, remembered us when we knew nothing; when we cared not for our own souls. By the mercy of God we now pray for you, and for the spread of the gospel, by your labors, among other nations.

We are thankful that we have evidence that the gospel is still extending its influence, though we have had to mourn over some individuals who have acted unworthily.

We have four days' meetings appointed at several places, and if the visit of our beloved brother should be at the time of one of those meetings, it would be a high gratification to us and to our people, to have the pleasure of his company. The meetings are appointed as follows:—at Cherokee, the fourth Sabbath in September; at Dsiyohee, the fourth in October, and at Delaware Town, the third in November, commencing at each place on the Friday before and continuing till Monday.

We shall also be glad to have a meeting, at this place, of the delegates from the churches at the time of the contemplated visit.

We pray that the peace of God, through our Lord Jesus Christ, may ever be with you. Amen.

Signed by Ga-ni-da or John Wickliffe, and twenty-four others, members of the meeting.

Arrival of Mr. Judson — Death of Mrs. Judson.—Mr. Judson arrived at Boston in the Sophia Walker, Capt. Codman, Oct. 15, accompanied by his three

eldest children. In the former part of the voyage Mrs. Judson's health had so far improved as to awaken sanguine hopes of her recovery; and on arriving at the Isle of France the prospect continued so favorable, that Mr. Judson sent back the native assistants to Maulmain, expecting to return shortly *via* Calcutta. Soon afterwards Mrs. J. relapsed into her former state, and from that period there was no essential abatement of disease till its fatal termination. She died at St. Helena on the morning of September 1, and on the evening of the same day her remains were committed to the tomb.

Mr. Judson expresses an earnest desire to return immediately to his labors in Burmah, but will be induced, we may hope, to remain in this country till another season.

Donations,

FROM SEPT. 1 TO OCT. 1, 1845.

Maine.

Leeds, 1st ch., for support of a Karen preacher under direction of Mr. Brayton,	4,94	
do., do. do. mon. con., per		
Rev. S. S. Leighton,	,89	5,83
Cornville, Joshua Woodman		10,00
Penobscot Aux. For. Miss Soc., per J. C. White, tr., viz.:		
A member of Garland ch.	,50	
Bangor, 1st ch.	12,63	
do., E. Trask's bible class	25,00	
do., Fem. For. Miss. Soc.	2,00	
do., Juvenile For. Miss. Soc.	4,00	
do., Ira Chamberlain,	3,00	
		46,63
North Bangor, ch.	4,50	
Bangor and Glenburn, ch.	8,12	
North Newport, ch.	2,00	
Glenburn, two boys	,12	
Charleston, ch.	14,00	
Corinth, ch.	8,39	
do., Fem. For. Miss. Soc.	11,19	19,58
Levant, ch., mon. con.,	7,50	
Mrs. Cole, (servant)	,25	
Exeter, Francis Hill	5,00	
Stetson, ch.	6,00	
Enfield, Foreign Miss. Soc.	15,17	
do., Juvenile For. Miss. Soc.,	4,45	19,62
Passamaquoddy, ch.		3,00
Old Town, ch.	6,00	
do. do., Fem. For. Miss. Soc.	6,50	
		12,50

Bradford, ch.	5 08
Lincoln, Jacob Parsons	1 00
	<u>155,40</u>
North Livermore, For. Miss. Soc., per Loammi Robinson,	22,55
Waterville, 2d ch., per Rev. A. F. Tilton,	3,56
East Winthrop, ch., per Rev. F. Merriam,	24,00
do. do., Fem. Benev. Soc., per do.,	13,50
	<u>37,50</u>
Bowdoinham For. Miss Soc., W. R. Prescott tr., viz.:	
Hallowell, Mrs. M. Adams	1 00
Monmouth, 1st ch.	13 00
Gardiner, 2d ch.	6 00
Leeds, 2d ch.	4 25
Bowdoinham Village, ch.	4 13
Litchfield, Mrs. Dennis	1 00; Mrs. Stinson 1 00;
Mrs. Wedgwood 50c.,	2 50
Bowdoinham Association, collections	14 38
	<u>45,26</u>
Hancock Association, D. Morgan tr., per Mrs. H. A. Cole, viz.:	
Sedgwick, 1st ch. and soc., Benev. Soc.	20,75
do., do do. do. Fem. Primary Soc.	32,45
do., do. do. do. Fem. Concert of Prayer	1 68
do., do. do. do., Burchland Ladies' Sewing Circle	2 05
do., do. do. do., estate of Susannah Cole,	4 00
	<u>60,93</u>
do., North ch.	13,16
Hancock, 1st ch.	4 00
do., Eastman Hutchins	1 00
	<u>5 00</u>
Sullivan, ch.	7 00
Surry, ch. and soc.	17 40
Trenton, 1st ch.	22 87
Ellsworth, Mrs. Gilbert	25
	<u>126,61</u>
York Association, per Rev. John Richardson,	242,00
	<u>648,71</u>

New Hampshire.

A friend	5,00
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Vermont.

Fairfax, J. D. Farnsworth	20,00
Brattleboro', ch., per Rev. J. C. Foster,	15,00
Vermont State Convention, per Rev. W. Kimball, tr.,	62,00
Newfane, Rev. C. M. Fuller,	5 00
	<u>102,00</u>
Woodstock Association, per Rev. Ryland Fletcher, tr., viz.:	
East Windsor, ch.	45,00
Saxon's River, ch., for support of Rev. Mr. Brown,	25,00
do. do. do., Ladies' Miss. Soc., for	

support of a Karen boy named D. Mason, under direction of Mr. Bullard,	22,00
do. do., do., Mrs. Severance, for do. do. do.,	1 00
do. do., do., R. Wiley, for Burman Mission,	1 00
	<u>49 00</u>
North Springfield, ch.	10,00
Londonderry, For Miss. Soc.	7 00
Shrewsbury, ch.	13,10
Plymouth, do.	5 00
Chester. do.	5 55
Mount Holly, N. S. Doollittle	1 00
	<u>135,65</u>
Westford, ch.	9 79
Jericho, ch. 14,00; Fem. Miss. Soc. 9,65,	23,65
North Fairfax, ch. 4,00; South Fairfield, ch. 9,85,	13,85
North Fairfield, ch. 3,50; Bakersfield, John Morse and family 3,50,	7 00
East Endsburch, ch. 71c.; Endsburch Falls 2,78,	3 49
Berkshire 6 00; Georgia 8,06; Colchester 6,87,	20,93
Essex 1,75; Charlotte 1,30; Addison 24,50,	27,55
Panton 6,35; Pittsford 5,33; Mt. Holly 31,91,	43 59
Weston, Rev. R. Smith	3 00
Collection at Association per Rev. A. Jones, agent of the Board,	4 55
	<u>157,40</u>
	<u>395,05</u>

Massachusetts.

Boston, Harvard St. ch., mon. con. for Sept., per John Putnam,	15,00
do., Charles St. ch., mon. con. for Sept., per Moses Hadley,	6 69
do., A friend	1 00
do., Bowdoin Square ch. Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50 00
	<u>72,69</u>
North Oxford, ch. and soc., per A. S. Lyon,	50 00
Worcester, 1st church Juvenile Miss. Soc., for support of Burman children,	25,00
Wenham, ch., mon. con. for Aug. and Sept., per Rev. Josiah Keely,	6 15
Sturbridge Association, L. Barrett tr.,	141 02
do., a juvenile offering to the China Mission, care of Rev. J. Goddard,	1 91
	<u>142,93</u>
Westfield Association, Joseph Hawkins tr., per Rev. J. W. Olmstead,	268 59
Middlefield ch., mon. con.,	10 62
West Springfield, (Ireland parish)	61 20

do. do., Mr. and Mrs. Willard 50c.; B. and W. Willard 35c.; for Mrs. Wade's school,	,85	
do. do., for support of a Burman boy, named Benjamin Willard,	,75	
	— 65,80	
	— 345,01	
Beverly, 1st ch., per Rev. C. W. Flanders,	50,00	
do., 2d do., per do. do.,	30,00	
	— 80,00	
Princeton, A. H. Goddard and Lucy R. Goddard, per Rev. A. Gale,	5,00	
Framingham, Bap. Benev. Soc., Asa B. Crane tr.,	11,50	
Littleton, church, per Rev. A. Haynes,	147,00	
North Wrentham, per Rev. E. G. Sears,	6,00	
Needham and Dover, ch.	5,00	
HolJen, a friend	5,00	
Millbury, ch., per Rev. J. Upham,	15,50	
Barnstable, ch., (Hyannis,) per Rev. A. Pollard, viz.:		
Monthly collections for seven months	51,75	
Fem. Miss. Soc.	26,50	
Hyannis Juvenile Knitting Soc.	3,00	
	— 81,25	
Wachusett Assoc., per Lewis H. Bradford, tr., viz.:		
Harvard, ch.	22,00	
Westminster, ch.	2,00	
do., Daniel Fosket	1,00	
	— 3,00	
Bolton, ch.	23,71	
Barre, ch.	13,60	
do., do., ladies of,	6,08	
do., do., Rev. John Walker	1,50	
Mrs. E. Walker	1,00	
	— 22,18	
Fitchburg, church, male members,	57,88	
do., do., Female Char. Soc.,	66,00	
	— 123,88	
Sterling, ch.	21,00	
South Gardner, ch., mon. con.,	11,46	
Collection at Association in Sept.	15,00	
	— 212,23	
Lowell, 1st ch., per J. A. Bra- brook, tr.,	32,04	
Newton, Fem. For. Miss. Soc., per Rev. H. J. Ripley,	14,00	
Methuen, ch., per Rev. S. W. Field,	72,00	
Cambridgeport, ch., Judson Soc., for support of Mrs. Cutter's school, per Miss Martha W. Hancock,	26,00	
Taunton Green, ch., mon. con. for Sept., per Rev. J. F. Wilcox,	15,25	

Wendell, Mrs. Lydia K. Sawin	1,00
South Reading, ch., per Rev. P. S. Adams,	50,00
	— 1450,56

Rhode Island.

Providence, Dr. and Mrs. Way- land's subscription for 1845,	400,00
Rhode Island State Convention, V. J. Bates tr., viz.:	
Providence, 1st ch., mon. con. for Sept.,	45,03
do. Association, col. for missions, per Dea. P. W. Martin,	17,70
do., Pine St. ch., mon. concerts, per Dea. Samuel Hunt, tr.,	30,00
Warren, Lydia Munroe, per Rev. J. P. Tustin,	6,00
Warwick and Coventry, ch., per Rev. E. K. Fuller,	3,50
	— 102,23
	— 502,23

New York.

Rochester, 2d ch., per Wm. N. Sage,	57,00
Washington Union Association, L. R. Mason tr.,	22,89
Schoharie, Rev. A. Briggs	5,00
Miss H. L. Briggs	1,00
	— 85,89

Pennsylvania.

Wyoming Association	13,00
Marcus Hook, Rev. Joseph Walker	10,00
	— 23,00

Ohio.

Dayton, Union Miss. Soc., for support of Mr. and Mrs. Wade,	3,00
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Indiana.

Franklin, a friend, per G. C. Chandler,	14,00
Blainsville, Asa Marsh	2,00
	— 16,00

Illinois.

Bristol, ch., (Kendall Co.) per Rev. J. Schofield,	23,76
Warrensville, ch., (Dupage Co.) per Rev. P. Taylor,	4,58
Elgin, ch.,* (Keene Co.) per Rev. A. J. Joslyn, for support of Mr. N. Brown at Assam,	8,66
	— 37,00
	— \$3166,43

The following sums have been received towards the debt:	
Boston, Rev. Solomon Peck	100,00
Etna, ch. and soc., Me.,	3,90
Pitsford, ch., Vt.,	2,43
	— 106,33

Total receipts in Sept., \$3272,76

R. E. EDDY, Assistant Treasurer.

* Also received in July, from the church of Elgin, per Rev. A. J. Joslyn, the sum of \$25.

THE

BAPTIST MISSIONARY MAGAZINE.

VOL. XXV.

DECEMBER, 1845.

NO. 12.

American Baptist Board of Foreign Missions.

Germany.

LETTER OF MR. ONCKEN.

Since the publication of our last number we have received the following letter of Mr. Oncken, giving a sketch of his personal and missionary history during the year. A portion of it, in substance, has already reached some of our readers; but so interesting is its character, and so desirable to give it in its connexions, we have concluded to present it entire. It is dated at Helgoland, Sept. 15, 1845.

Obituary of Mrs. Oncken.

It was not until I came to this isolated spot, in the German ocean, to which I have retired for the benefit of my impaired health, that I could command sufficient time to address you.

Our dear brother S. will have already apprized you of my heavy loss, in the death of my beloved wife. She entered on the rest prepared for the people of God, July 8; after enduring the most indescribable sufferings with much resignation to the will of her Heavenly Father. For nearly two long years her sufferings were such as have been seldom, if ever, paralleled; and though Satan attempted more than once to sift her, the ever present and faithful Savior always appeared for her, and made good to her and to me the promises of his word, on which He had caused us to rely. To his unchanging love and covenant faithfulness be present and eternal praise. He is a Rock; his work is perfect; and blessed are all they who trust in him. My loss can only be partly estimated by those of my friends who knew her. Her sound

judgment—her principles of moral rectitude, and not less her clear and sound views of divine truth, combined with an undeviating attachment to the cause and people of God, were of no ordinary degree, and have exercised on the character of the bereaved husband the most salutary influence, during the seventeen years of our happy union. The burial of her mortal remains took place on the 11th of the same month, when br. Köbner delivered a most appropriate address at the grave, where upwards of 300 persons were assembled.

I am left with five dear children, of whom the youngest is not yet two years of age, but I and they are in safe hands. The streams may be dried up, but the fountain never ceases to flow; and when God removes the desire of our eyes, it is only that we may be brought nearer to him, the supreme and unchanging good. May this be the happy result of the long and severe trial and the severer loss to which I have been called; and may I be thus better fitted for the blessed work in which I am engaged.

Church at Hamburg—Its peace and enlargement.

In reference to our work, we continue to enjoy substantial proofs that the Lord is with us, and that our labors are not in vain.

Let me first give you some information of our progress at Hamburg. The church has enjoyed uninterrupted internal and external peace, since my last. The attendance on the preaching of the gospel has been most gratifying, whilst the success attendant on our labors has been fully equal to that of any previous period. About forty sinners have been converted since January,

and have been baptized and added to our number. The total number of members, in good standing, is at present about 260. We only require a larger place to ensure double and treble the attendance, and, if the Lord continue his blessing, a far richer ingathering of souls to Christ. In consideration of the fact, that very many persons cannot come for want of room, the church has decided that every effort shall be made to collect a sufficient sum for the purchase of a house, which can be converted into a suitable place of worship, and which will hold three or four times the number of persons who attend at present. We have already commenced the collection amongst ourselves, but, though every nerve will be stretched, it will be only a mite towards the sum required for this object. We are therefore compelled to apply to our brethren in America and Great Britain for help, and I trust our application will not be in vain.

But to return to my subject. The church, I rejoice to say, shows an increasing interest in the spread of the gospel, and a large amount of labor is constantly performed by its members, in the spread of divine truth. Our Sunday school has received a new impulse, through the accession of an old friend from the house of Israel. This brother labored with me more than twenty years ago, when I formed the first German Sunday school in connection with the Lutheran Church, and he has continued to labor in this sphere during the whole of this period. Lately he was taught the way of God more perfectly, and was baptized and added to our number. Being well versed in the management of Sunday schools, I prevailed on him to take the superintendence, and since he has occupied this place, there has been a most happy increase in the number of our scholars; and the zeal which has been apparent among the teachers of late, is also most gratifying.

Our tract distributors and visitors from house to house, continue their important labors, both in the city and the suburbs, and are frequently encouraged in the work by the facts of usefulness which come under their notice. Some other brethren have made more distant tours, and have always met with a good reception among the country people. Our two little branch churches at Elmshorn and Pinneberg continue steadfast in the truth, and

both have rejoiced in the conversion of sinners and the addition of members. They have been regularly visited by brethren, who preach at these stations, and br. Köbner has administered the Lord's Supper amongst them.

The circulation of the holy Scriptures among the numerous seamen visiting our port, which has been carried on for more than twenty years without being ever interfered with by the authorities, and which has devolved principally on br. Lange, since his connection with the Board, has received lately a complete check. Br. Lange has been arrested whilst engaged in the harbor, and the continuance of the work has been strictly prohibited by the Senator now at the head of the police. I have been advised to appeal to the Senate, in this affair, and, on my return, contemplate doing so. Br. Lange has since made an itinerating tour through Hanover, in which he visited Bremen and crossed the Weser to Deutshausen, where he was arrested, but soon liberated. At the former place, where we have now an infant cause, he baptized one or two converts.

Our Female Missionary Union has sent out br. Remmers at its own charge. That brother has been ordained as an evangelist, and will labor under my direction. At present he remains at Jever, br. Hinrichs having proceeded to occupy br. Lehmann's place at Berlin, for part of the time during his absence in England. Br. Köbner will occupy the place at Berlin in a month or six weeks, when br. Hinrichs will return to Jever, and br. Remmers proceed on a missionary tour towards Asnabrück, in the vicinity of which one of our members has settled, through whose instrumentality several have been converted, who wait to be baptized. Our dear br. Schaufler will then share with me in preaching, or, should my health still forbid this pleasure, he will discharge this important duty alone.

Baptisms at Altheim—Imprisonment of Mr. Sander.

I now beg to call your attention to our efforts in other parts of the country. One of our brethren, converted from Catholicism at Hamburg, left us for his native place, Altheim, in Baden, at the close of last year. His efforts at home were signally blessed in the conversion of his mother, a brother and two sisters. As the mother

was convinced of the truth of believers' baptism, she expressed her earnest desire to obey her Lord, and though the distance was great, I requested br. Sander, at Othfreesen, at the early part of this year, to proceed to the above place and visit and strengthen as many of the disciples on his way as he could visit. At Marburg he escaped the vigilance of the police, remained several days and baptized seven converts. At Stuttgart he also remained a few days, baptized the brother of the family at Altheim, who had come along with his brother, both then serving in the army, from Carlsruhe, and encouraged the brethren to greater activity in the spread of the gospel. From this he visited several smaller churches in Wirtemberg, of which he gives a gratifying account—and finally proceeded to Altheim, where he succeeded in administering the solemn ordinance to the mother, without being detected. The two daughters lived at some distance from this place, and it was not practicable to baptize them. He had hardly left Altheim, when the father pursued him by a nearer way through a forest, to apprise him of his danger, having ascertained that gend'arms were waiting for him. Br. Sander then left the main road, made the best of his way towards the Baden See, crossed it, and got safely into Switzerland. Being much worn out by his journey, he remained here for a few days, and returned with all the caution possible to Altheim, with the view of baptizing the two daughters. A person related to the family, however, was made acquainted with his intention, and informed the authorities, and our dear brother was arrested, and cast into a dark, damp dungeon, in which he caught a fever. At the interposition of a physician, he was conveyed to the hospital, but such is the hatred against *heretics* in these parts, the nurse would not come near him for a long time. Br. Sander, who is in his whole deportment very amiable, at last succeeded in softening her obduracy a little, so that she began to attend on him. He introduced the one thing needful—Christ—and requested her to bring a bible. She brought a copy of Van Ess's version, and he selected passages which bore directly on the great things of a sinner's acceptance with God. The nurse listened a little, and then exclaimed, "But you are not reading out of my bible!" Mr. Sander had to hand her the book, to convince her

that it was the identical bible she had given him. The nurse then listened with deep attention, having previously called in her niece. On his recovery she took him to friends in the vicinity of the prison, and thus the Lord opened a door for his servant, to preach Christ, where it could have been least expected. When dismissed by the authorities, his money, amounting to \$25, was taken from him for his stay in the hospital, and he was furnished with a *lauf-pass*—literally running passport, by which the individual is bound to take the nearest way home. Br. Sander was with us for a few days in August, and has returned to his sphere of labor in Hanover, where the cause is still progressing.

Progress of the Cause in Hanover and Brunswick.

Soon after br. Sander's departure, we were refreshed by a visit from his fellow laborer, br. Steinhoff of Eimbeck, who gave us additional information as to their labors. It is most gratifying to learn from these brethren how the cause advances in the district of Hanover and Brunswick, where these indefatigable brethren are laboring. Br. Lehmann passed, on his way hither, through Hanover, and had the pleasure of commemorating the Lord's death with seventeen disciples in the city. He expressed the greatest satisfaction with the spirit which appears to animate them. This and several other little bands of believers have been united in the sweet bonds of the gospel, through the labors of these two plain but devoted men. The Lord is giving his children, in these regions, a season of rest, after years of suffering for his name.

Br. Steinhoff having obtained the consent of the authorities, after much trouble, to establish himself at Eimbeck as a brush manufacturer, he will by that means be able to extend the field of his operations considerably. His great object is to carry the gospel far and wide, and every thing else will be viewed as subordinate to this.

Effect of persecution at Marburg—Duchy of Oldenburg.

The intelligence from the little flock at Marburg fills our hearts with gratitude to the Lord. That little band of faithful disciples has been, from its commencement up to the present period, like the bush enveloped in flames, yet not consumed. The Lord has

caused the otherwise devouring element to act upon this tender plant like congenial showers, by which its freshness has been preserved and its growth increased. The sufferings of the brethren still continue, but so does also the augmentation of their numbers; especially in several of the villages, into which the glad tidings of salvation have been carried by the brethren. One of the theological professors at this seminary appears to be deeply interested in our brethren, and has offered to use his influence with the government to obtain toleration for them. They have gratefully accepted of this generous offer, and requested me to supply some necessary documents and information; these have been transmitted since my stay here. One of our brethren, who was on his way from Stuttgart to Hanover, I have requested to remain at Marburg, his native place, from which he cannot be expelled, as all strangers are, connected with our community; and I rejoice to learn that this measure is highly prized by the church.

The information which I frequently receive from the brethren in the Grand Duchy of Oldenburg also shows that the Holy Spirit accompanies their efforts, in the spread of the gospel, with his life-giving power. The opposition from the authorities continues, though at present not to the same extent. It is difficult to visit the churches located in this part, as strangers are generally arrested and sent beyond the frontiers.

Rise of Baptist churches in Holland.

In May we had with us brother Feisser from Gasselten Nieuwveen, Province Dronthe-Holland, who soon gained our love and esteem, by his sweet, humble spirit, and the glorious gospel which he preached amongst us. After remaining for about a fortnight, he returned home, accompanied by br. Köbner; who baptized br. F. and seven other believers, assisted in the formation of a church, and ordained br. F. as its pastor. Since then five have been added, and eight or ten more have applied for admission, according to the last account. The brethren K. and F. then proceeded to Zyphen, where they expected to baptize a still larger number and form a second church. In this they were, however, entirely disappointed, the brethren there refusing to be baptized by them, on account of their name as Baptists, and some points of difference,

in reference to the observance of the Lord's day and the Millennium. However, five have been baptized by one of their own number, and I yet cherish the hope that we shall sustain a friendly connection with them, by which their extravagant notions, on some things, may be gradually rectified. Br. Köbner took leave of br. Feisser at this place, and visited Amsterdam; and here, contrary to all expectation, he was permitted, we hope, to lay the foundation of the second church in Holland. He made the acquaintance of some dear Christians, who had already left the National Church. To them he explained the way of the Lord more perfectly, and after mature reflection, four of them saw the path of duty clearly and were baptized in the name of the triune Jehovah. Others have been since convinced of their obligation to receive this blessed ordinance of Christ, and br. Feisser will visit Amsterdam with a view to its administration. Whilst br. Köbner was thus happily engaged at Amsterdam, I had the pleasure of baptizing three Dutch believers at Hamburg. These soon left us, in company with one of our brethren, for Amsterdam, so that for a short period the little band in the Dutch Capital amounted to eight. May they multiply a thousand fold, to the glory of His name, who does not despise the day of small things. Blessed be God! we have a footing in Holland; and as the weapons of our warfare are mighty, and the Lord of Hosts is with us, we may look forward to glorious results.

Churches in Pomerania — Denmark — Stuttgart.

The churches in Pomerania are still increasing in the number of their converts, and show much zeal in the spread of the gospel, though some of the brethren, engaged in preaching, have suffered both from imprisonment and the payment of heavy fines. I have been repeatedly requested to send laborers to assist the cause there.

With the churches in Denmark we have kept up a lively correspondence, and it is a subject of devout thankfulness, that all of them have worn well and increased considerably, with the exception of the church at Copenhagen; in this, alas! there have been unhappy dissensions, and though I have done all I could to reconcile parties, it has been to no purpose.

Two Danish brethren, who had pre-

vously acted as pastors in the churches on Langeland and West Seeland, were, at the request of these churches, ordained here for the pastoral office in the month of June. The names of these brethren are, Anders Madsen and Niels Nielsen. The former brother will devote part of his time to missionary labor.

I regret to state, that the church at Stuttgart is not in a flourishing and healthy condition, and having received an invitation to visit the brethren, I think it important enough to go, provided I can leave home.

With these exceptions, we have abundant cause for holy gratitude and encouragement. Much has been already effected, by feeble means, and much more will be effected if we continue steadfast and unmoveable, always abounding in the work of the Lord. The Lord increase the number of his faithful witnesses, and their resemblance to apostolic simplicity, holiness and zeal.

Assam.

EXTRACTS FROM THE JOURNAL OF MR. BROWN.

(Continued from p. 282.)

Departure for Tezpur and Gowahati.

Jan. 3, 1845. Br. Bronson having offered to accompany me to Gowahati, and being desirous of visiting some schools which he has established (through the assistance of Capt. Gordon) among the Kacharis near the Bhotan duars, or passes, we have concluded to go down through Durrung and under the hills to Kamrup, and thence to Gowahati, by which means we shall have an opportunity of seeing the finest portions of both districts. Started for Tezpur this morning, but not reaching the Brahmaputra in season to cross over, we stopped for the night at the small village of Laokhua.

4. Started at daylight, and after crossing the Brahmaputra, we travelled over the sand-banks till half past ten, when we reached Tezpur. Capt. Foquett very kindly invited us to make his house our home, while we remained at the station. Had the pleasure also of becoming acquainted with our excellent friends Capt. and Mrs. Gordon, who, we regret to find, are on the point of leaving Assam, temporarily, for the benefit of Mrs. Gordon's health.

7. Started this morning for Buriguma, the place where the Kachari school is established, Capt. Gordon having kindly offered us the use of his elephant. Met a number of people on the road, to whom we gave tracts. In the afternoon went to Supohial hostro, where br. Bronson commenced a discussion with the Gosain and his attendants, followed by Nidhi and myself. They stood their ground in defending their shasters only a few minutes, when they relinquished their position and joined us, all except the Gosain himself, who appeared to be annoyed that his people should listen to us. We spent a couple of hours in talking to them, and trust a good impression was made. Stopped for the night at Pithakhua, and had a long discussion with the priests and others. Br. Bronson preached in the evening, and sat up talking with the people till two o'clock.

8. Reached the Sirajuli hostro, where we found a splendid namghor, and put up for the night. The chief priest was very crafty, and none of his disciples came near us, so we had no opportunity for preaching.

NAME religion—Vain repetitions—The Kacharis.

9. Came through jungle to-day. Reached Urang about three o'clock. Here we found the chief of the village to be a boy about twelve years of age, whose father was murdered a few years ago by the Bhotias. Found the people well disposed. While we were exposing the falsity of their shasters and showing that salvation could not be obtained by repeating the name of Krishna, a little brahmin came up, and after listening a moment, said, You have been pulling down our religion and the worship of Krishna, but you give us no name instead, by which we can obtain salvation. Having shot his bolt he did not wait for a reply, but immediately ran off, and though we called after him we could not induce him to return. According to the present creed of the Assamese, it is only by repeating the name of their deity, Ram, Krishna, or Hori, that men obtain salvation; and the most devout amongst them constantly hold a string of beads in their hand, by counting which they know how many times in the course of the day they have repeated the sacred name. Five thousand repetitions of the word Ram daily, constitute an extremely righteous man.

Whenever we attempt to show the inefficiency of this *name-religion*, as they themselves call it, we are referred to a noted passage in the shasters, which states that a certain brahmin, named Ojamil, after having spent his life in the most infamously wicked manner, on his death-bed called for his youngest son, whose name chanced to be Narayon, one of the names of Vishnu; that as soon as he had pronounced the name *Narayon*, the messengers of Vishnu were despatched to rescue him from the demons who had already seized and were conveying him to the infernal regions; and that he was forthwith carried to heaven. Stupid as this tale is, it is most implicitly believed by thousands of the ignorant and superstitious Assamese.

In the evening br. Bronson preached from the parable of the wheat and tares.

10. Reached Udalguri, where we found a fine open country and extensive cultivation. Here the people are mostly Kacharis. This tribe have strenuously resisted the Hindu religion; few of them have been induced to embrace it, but those who have done so are of the better class, and without some counteracting influence, it is probable they will all ere long be brought under the influence of the brahmins. By far the greater portion of the Durrung district is Kachari; the men are generally able to speak Assamese, though at home with their families they use only their native tongue. It is greatly to be regretted that there cannot be a missionary located at Durrung, who should devote his whole efforts to this interesting people, before Hinduism spreads any further among them. They are suspicious of strangers, but a missionary residing amongst them would no doubt in a short time gain their confidence. Very few of them can read.

Found here some Bhotias, who had come down to trade. A little later in the season the plain is said to be covered with hundreds of them, who bring down salt and exchange it for rice, which does not grow in their hills. The Bhotias somewhat resemble the Burmese, and profess the Buddhist religion.

In the evening we had a long conversation with two very intelligent writers, who came in to visit us. After they had made several inquiries as to the size and form of the earth, &c., I told them if they would compare two

watches, one set for the meridian of Nowgong, and the other for a place sixty-two miles further west, as Gowahati, they would find a difference of four minutes between them; from whence it follows that the sun, in this latitude, travels over a distance of sixty-two miles every four minutes. I then requested them to calculate the distance over which the sun travels in a day. They did so, and found it to be 22,320 miles. But according to the shasters, Meru is 128,000 miles in circumference, and around this mountain the sun revolves every twenty-four hours; being hidden from us by the mountain during the night. The writers saw at once there was no room for such a mountain as Meru. I told them also that the earth had been traversed by ships on every side, and accurately measured, and instead of being 4,000,000,000 miles in circumference, as their shasters stated, it was but 25,000 miles, measured round the equator. They appeared quite satisfied, and rather gratified than otherwise, to find there was some tangible proof that their shasters were false. They made many inquiries concerning our religion, and we sat up till a late hour. We have exhibited the prism nearly every where we have stopped, and have been surprised to find that it carries conviction to almost every mind, that the doctrine of the shasters respecting the rainbow is erroneous.

11. Have passed many Kachari villages to-day. Reached Buriguma about three o'clock, where we found br. Bronson's Kachari school. The attendance was small, but those who were present appeared to have made uncommonly good improvement. The Kacharis have a prejudice against allowing their children to attend school, fearing they will forsake the religion and customs of their fathers.

12. Lord's day. Went around amongst the villages and found many that listened with good attention.

13. Came through a fine cultivated region to-day. The people are nearly all Kacharis, but most of them are able to speak Assamese, with a mixture of Dhekeri. Stopped about noon at a large village called Nolbari, where we found the head man and many of his people Hindus. He and his writer appeared very hostile at first, and disputed violently, but discovering after a few minutes, that we had truth on our side, they gave up their opposition and appeared much interested while we

exposed the falsehood of their shasters, and informed them of the way of salvation by Christ. The Kacharis who stood round seemed well pleased with the discussion.

14. To-day, as yesterday, we passed through one continuous sheet of cultivation extending in every direction as far as the eye can reach. The fields are watered by streams from the hills, which are turned into artificial channels branching all over the country. Reached Majikhusi, a collection of flourishing Kachari villages, where Capt. Gordon is anxious to establish another school. We went out to the place which had been selected for building a school-house; but on calling the people together in the evening, to see what encouragement they would give, we found them so averse to sending their children, we concluded it would be of little use to establish a school at present.

After dropping the subject of the school, we all addressed them on the importance of seeking the true religion. They appeared extremely ignorant, and probably do not fully understand what our real object is in coming amongst them. Nidhi and I had a long discussion with an old brahmin, the only one in the place; but his language was so different from ours that we did not well understand him.

15. Crossed the Bor Nodi and entered Kamrup. Passed several villages, but the country is not so well cultivated as that through which we came yesterday. Reached the *thana*, or police-house, at Boidorgor, a little before sundown. This is the site of an ancient city built by the kings of Kamrup, situated on both sides of the Borolia river, and surrounded by a high wall, which still remains, enclosing an area of about four miles square.

In the evening br. Bronson had a long discussion with the Bengali officers of the *thana*, and gave them several books.

Government school — Dhekeris—Temple of Hajju.

16. Arrived at Nolbari, a beautiful and well cultivated district, said to be the finest portion of Lower Assam. A few miles before we reached the *thana*, we came upon a flourishing government school, consisting of between sixty and seventy boys of all castes, who were receiving instruction in Bengali. The whole school followed us down to the *thana*, and to them

and others who came in we distributed 150 or 200 tracts and books, mostly Bengali. Found the *munsif* (native judge) a very intelligent and well educated man, but a bigotted Hindu. After showing him that his religion was without foundation, he appeared displeased, and walked off, saying he had no occasion to investigate these things.

Here we hoped to have met br. Barker, but as he was unable to come, he sent our native brother Caleb, who joined us this evening.

17. Concluded to spend the day in visiting the villages around this place. Went in the forenoon to the Nolhari hostro, and had a long discussion with the priests. They defended their religion with zeal, but were more candid than many we have met with, and after arguing a while listened with apparent interest to the truth, and took a large number of books. After this we visited several other villages, but did not find them so well disposed as at the Nolbari hostro. Went to the Bahudeo hostro, where we found a company of women, seated with their offerings before a small house decorated with the most indecent figures, and singing the praises of Krishna. We were allowed to look into the house to see the god Bahudeo, Krishna's father, which is nothing but a black unhewn stone, wrapped in clothes and seated in a chair. This stone, they told us, was found in a neighboring lake and brought away by twenty men, who all died very soon afterwards, and thus established the divine character of the stone.

None of the people where we have been to-day call themselves Assamese. They are all Dhekeris, though we are informed there are a few houses of Assamese scattered here and there.

18. Left Nolbari and came on to Elengi dol, where we found some brahmins who manifested much interest and took tracts. Came to Ulubari hostro, a large establishment of priests, where we put up for the Sabbath.

19. Lord's day. A great many people hearing of our arrival, came to ask for books. Have distributed here about 200, yesterday and to-day. Went out into two or three adjoining villages, where we found many brahmins. In the evening br. Bronson read and expounded the story of Elijah and the prophets of Baal; after which the people asked many questions, and the gospel concluded by inflicting upon us

the rehearsal of a story from the Mahabharat of an hour's length.

20. Came on through a jungly tract of country to Haju, which is considered a very holy place, and is the resort of pilgrims from all quarters. The village is pleasantly situated at the foot of a small mountain, and is ornamented with beautiful groves and gardens. Like all the famous temples of India, Haju is noted for its licentiousness, the worst forms of vice being carried on under the garb of religion. The number of dancing girls attached to the temple is said to be two or three thousand.

Went up by a long flight of stone steps to the principal temple, where is a stone image of Madhou, considered as an incarnation of Vishnu. Sat down and held an argument with the priests and others who had the care of the temple. They wished to decorate us with garlands of the flowers which had been offered to their god, but this we of course declined. They offered to show us their idol, if we would give them money. We however informed them it was not our custom—such as we had we gave them—*truth*—and if they would receive it, it would be worth more to them than silver or gold.

The language of this place appears to approach much nearer to the pure Assamese, than that of any other place we have visited in Kamrup.

21. We have spent the day in preaching and arguing with the priests. None of them have pretended to deny the immorality of the place, but they said the sins of the priests and others who visited the temple, were expiated every evening by taking the name and chanting the praises of Krishna. Several times in the course of the day the priests, feeling uncomfortable from the exposure of their vices, have begged to retire from the discussion, saying they would come to us again and argue the subject thoroughly. We have given away many books to-day, which we hope may do some good.

22. Left Haju and reached Sialkhusi about noon, where we visited one of br. Barker's schools. Here br. Bronson received a note, informing him of the sickness of his youngest child, which induced us to cross the river and proceed without any further delay. After crossing over to Polasbari, we came on as far as Khona mukh, about seven miles from Gowahati, where we spent the night.

Arrival at Gowahati—Church organized—Return.

23. Rose early and came into Gowahati before breakfast. Had the pleasure to find our dear missionary friends in the enjoyment of their usual health.

Since leaving Nowgong we have distributed above 900 tracts in Assamese and Bengali, and nearly 300 books. We have, however, often given several tracts to an individual, where we found one intelligent and favorably disposed; so that the total number of persons who have received, has probably been about 400 or 500.

26. Lord's day. To-day we had religious service in English, both morning and evening. In the morning br. Bronson preached at the court-house, when most of the gentlemen at the station were present; and in the evening I addressed an audience of about twenty at br. Barker's.

In the afternoon, having organized ourselves into a church, we sat down, ten in number, to commemorate the sufferings of our dying Lord. We enjoyed a refreshing season, and I trust the Savior's presence was with us.

28. Left Gowahati this morning at 11 o'clock. Br. Barker accompanied us for a day's journey. Put up for the night in the midst of the tree-jungle, having found a large flat rock with a clear stream of water running beside it, where br. Bronson pitched his tent.

29. Saw several Mikir and Lalong villages between the mountains, and occasional patches of rice cultivation in the valleys. Noticed in several places circular rows of stones set upright, after the manner of the Druidical monuments. In some places large flat stones were laid horizontally upon the upright ones. These, we were told, are used by the Lalong chiefs as seats whenever they assemble in council.

31. Reached Roha about five o'clock. Here the villages become extremely thick. Passed on through Dighol donri, a village about four miles long, and stopped at the namghor, which we did not reach till near seven o'clock.

Nowgong—Sacred lake of Bordo—Fabled source and branches of the Ganges.

Feb. 1. Rain this morning, which prevented our taking an early start. Arrived at Nowgong about one o'clock.

2. Lord's day. Had morning service in English at br. Bronson's, and

native service at the school-house in the afternoon.

3. A severe earthquake this morning at 2 o'clock, accompanied by a loud rumbling sound.

6. Went over with br. Bronson, Peter and Nidhi to the Bordoathan, a place of great reputed sanctity. Here is a sacred lake, the water of which is said to have come down from the celestial Ganges, in the time of Sonkor, a little more than 300 years ago. The Hindus all believe that the Ganges takes its rise in the heaven of Shiva, and is afterwards separated into three branches, of which the first passes off through the heavens, forming the celestial Ganges, or Milky Way; the other two fall on the top of Meru, down which they descend and pass off, one to the earth, which is the river Ganges, the other to the regions under the earth. After the priests had told us many absurd stories of the wonderful virtues of their sacred lake, and assured us that it came directly from heaven, we informed them that the Ganges which they saw in the sky, was ascertained by the telescope to be nothing more than clusters of very small stars which filled that part of the heavens; and as to the earthly Ganges, it had its sources in the southern side of the Himalayas; and it was well known that no such river passes through Russia, the great country which lies between the Himalayas and the North pole, where Meru is supposed to be situated. Whether there was a third branch, which went down into the lower regions, no one could tell; but it was no more than reasonable to suppose, that as the pundits had made a mistake in regard to the two branches which could be examined, they were also mistaken as to the third. The priests and monks here are the most superstitious of any we have found. So great is the supposed virtue of this Ganges water, that bottles of it are carried all over the country.

After a long discussion we retired to one of the namghors, where we put up for the night. Over our beds were hung effigies of snakes, griffins, tigers, dragons, giants, and various unearthly creatures, which the natives use in their theatrical exhibitions, to represent the scenes recorded in their shasters.

7. Spent the whole day in talking with the priests, here and at Ramgoon, a village about two miles distant. Most of the people appeared extremely

bigoted; some would listen to nothing that we said, others maintained a studied reserve, apparently indifferent whether our religion was true or false.

9. Services in English in the morning. In the evening we celebrated the sacrament of the Lord's supper, and enjoyed a comfortable season. All the members of this little flock were present, except Mrs. Strong, who was detained at home by illness.

12. Reached the ghat opposite Tezpur a little after sundown, where I found boats and men waiting for me, which Capt. Butler had kindly sent over. Shall be obliged, however, to stop another day here to procure oars, rice, &c.

23. Lord's day. Entered the Dikho yesterday afternoon, and came up as far as Kumargaon. Have spent the day among the villages, and been permitted to address several interesting groups. At Potolia gaon, I found the people gathered together at a *hobha* (religious meeting). After their services were concluded, I addressed them on the importance of true religion and gave them books. Was disturbed at night by the noise of a wedding party, who kept up their drumming and singing till near morning.

24. Left the boat at Bolia ghat about 9 o'clock, and came the rest of the way overland. Through the mercy of our heavenly Father, I have been permitted to reach my family again, in the enjoyment of health, after an absence of ten weeks. A few hours after I came in, brother and sister Cutter arrived from Nazira. Her health is but little improved, and her physician, Dr. Long, has urged the necessity of her taking a voyage to sea. They have brought with them Batiram, a young man who has long been employed in the printing-office, and who has now, as we trust, passed from death unto life. He has been a secret worshipper for about a year, but has never found strength to come out till a few weeks ago. He appears remarkably clear in his experience, and we hope he may be a zealous and a useful preacher of the gospel among his countrymen.

March 9. The new convert, Batiram, was baptized to-day in the Dikho river, in presence of a large number who assembled on the bank to witness the scene. Before his baptism he addressed the people in a very tender and impressive manner, and we hope not without some good effect.

On the 12th, Mr. Brown left Nowgong for Tezpur and Sibsagar, arriving at the latter place on the 24th. Subsequent entries speak of the convert Batiram, mentioned by Mr. Cutter, p. 235, Sept. Mag.

EXTRACTS FROM THE JOURNAL OF CALEB.

It may be interesting to our readers to see a brief portion of the journal of Caleb, a native preacher at Gowahati. The following extracts are from one kept by him while on a journey to meet Messrs. Brown and Bronson, as mentioned in the preceding communication.

Jan. 11, 1845. I set out this day in the afternoon with the purpose to meet Messrs. N. Brown and M. Bronson at Nolbari thana.

13. Having found a village called Himulia, I sat down a while for rest. At the same time I had an opportunity to call the men to me, who were passing by, to instruct them our Scripture. I am happy to state that I had a most interesting and attentive congregation. First, I announced that all men in the sight of God are sinful and unworthy for heaven, and there is nothing good in them by which they may be saved, except they be justified by faith in Christ: none of them could read, yet I had the pleasure to offer a few books to some to take into their houses and have them read by some one. I rose up and went on as far as Bali sostro. There I gave away some books to those who could read and asked for them. As it was about dark, I was obliged to stop here for the night.

14. I rose very early in the morning and went on at once to Baliswari sostro without stopping any where. It was nearly evening when I reached the village where I intended to spend the following day, and see if I could learn something of the sostro. According to what I proposed, the next morning I went into the temple, where I found an old man, one of the *bhokots*, who took me into the inner part of the temple, where they kept the image whom they worship daily at their appointed time. The image that he shewed me was of Kali, the goddess of war. The man who took me in, expecting something, as they generally do, wished me at the first sight to worship her in their manner. I did not comply with his re-

quest, but asked him to show me the reasons that I should worship her as the Supreme God; but he kept silent, while I proved to him that Kali is not God, but merely the invention of men. While I was talking with him on the subject, there came some more people, who felt much interested at my sayings, and confessed that what I said was all right. The next day I went on directly to Nolbari, and reached the place where I saw Messrs. Brown and Bronson.

17. After we took our breakfast, we went out among the people in the neighborhood of Nolbari. First we entered into the house of a brahmin, where we were glad to find about half a dozen persons, all of whom professed to be brahmins; they gave us seats and received us very kindly. All of us by turn taught them in as simple a manner as we could, in the blessed word of God, which was heard very attentively and seriously. Having given away some books, we came away and went to the sostro. As soon as we got to the sostro a large number of people came out to see us and to know our motives. We at once explained our design of going there. The first inquiry made by Mr. Brown was the object of their worship; they all answered, The object of our worship is Krishna, who, being God, took an incarnation to save the world from wicked men. We proved from his life and character and the object of his being incarnate, that he was neither God himself nor from God, but if possible was a man and worse than a man. The principal subject discussed with them was, that God must be worshipped as a Spirit and not as a form. One of them, who was an old and intelligent man, continued reasoning with Mr. Brown for a time, but could not stand in argument to the last. At last, explaining to them the gospel of Christ and giving away few books, we went to the other villages.

In the next village where we went, we found another small sostro, and tried to get the priest out, but could not; however we got some other men from the village, who were the *bhokots* of the sostro, before whom I was asked of Mr. Brown to open or declare the Scriptures. So I did, as he wished, explain simply from the birth of Christ to his death. Hence we went to another sostro, where we preached the gospel to those who were present there, and reasoned with them on the

authenticity and genuineness of the Hindoo and Christian religion. These people, with whom we talked, appeared very ignorant in the matter of religion.

18. Leaving Nolibari we came up directly to Ulubari sostro. In the way we had a more interesting and encouraging congregation in a certain village than I had seen during our journey; and I am happy to say that with these people we were satisfied in our speaking; who gladly heard our preaching and received books. The next day was the Sabbath; so, instead of travelling along to-day, we proposed to spend it here. So we did as we proposed, and after finishing the usual service, Mr. Brown, Nidhi, and I went out to talk with the people. We found three villages. At the first, we had a great multitude of people, whom I had the pleasure to instruct, out of the Catechism in Assamese, the essential doctrines of the Scripture. In the second, we saw a native school, and we were glad to distribute some books to the scholars, both in Bengalee and in Assamese. And in the third we found some people in a small sostro, who seemed very ignorant even of their own religion and the manner of worshipping the Supreme God; to whom we opened the gospel and shewed the true way of salvation through Christ. The principal man of the sostro, who is a Sudder, has become half mad; but the people, on the contrary, thinking him as one of the great or holy men, worship him as God. O may we pray unto God for these ignorant people, that he may bring them into the light of his Revelation.

Maulmain Mission.

EXTRACTS FROM A LETTER OF MR. BULLARD.

Mr. Bullard writes from Dong Yahn under date of March 6, 1845.

Destitution of Pgwo Karens—Their desire for instruction.

With great interest though with mingled emotions I write you concerning the people among whom I am stationed, the Pgwo Karens. Many of your readers may think me presuming, fancying themselves already acquainted, and because I must confess myself

but partially acquainted with them. I write with diffidence.

Much has been written about "the Karens," and considerable has been done for them; but those Karens were Sgau, not Pgwo Karens; the Pgws have beheld with astonishment the conversion of their neighbors, and wondered why *they* had not books and teachers, till they fear that no man cares for their souls. I know not how many times I have been asked, "Why do not Christians come and teach us God's commands?" A day or two since about a dozen Pgws were conversing on the subject, and unable to solve the question, agreed to refer it to me. I asked, What do *you* think the reason is? After a little pause, one replied, "I think the teachers live happy among the Sgaus and do not love us." I told them I thought Christians in America did not know their comparative numbers and destitution. They asked me to write concerning them. When they heard that br. Cross had come, they asked, "Will he be a teacher of the Pgws?" I told them I feared not. They were sad, but still hoped, and said, "We will go and beg and entreat of him to teach the Pgws. I was going to Maulmain, and a company of them put on their best attire and followed me. I told them they would be disappointed, and left them with my boat. But soon they came, and though unable to speak with br. Cross, they arrayed themselves before him, hoping, I doubt not, that their appearance would excite his compassion. I told br. Cross their object and think he felt for them; but he was destined to the Sgaus at Tavoy.

Populousness of Dong Yahn district—Light increasing.

Dong Yahn is probably the most populous district of Pgwo Karens that has been visited by the missionary. I know not how many hundred live not two hours walk from this chapel where I am writing, all Pgwo Karens. The chief, who is a faithful Christian, says there are several thousand. Probably there are not less than three thousand in the district who have seen so little of the missionary that they still have fears of being eaten by American Christians. But light is spreading among them, and the object of our coming is beginning to be more generally understood.

I have recently baptized two in this place, both heads of families. This

last circumstance is always worthy of notice, as a very sure token that children and grandchildren will also become Christians. To-day a woman came and wished to know if she could be received again into the church, and if, having forsaken God, he would have mercy again. She was excluded from the church the last rains for making a feast to evil spirits on the occasion of her husband's sickness. She was almost compelled to do it by her children and friends, who both persuaded and threatened her. I think we shall receive her after a season of probation.

The number who attend worship is steadily increasing, and I think there are some serious inquirers. We have a school of thirty or forty scholars, rapidly learning to read, write, &c.; acquiring also divine truth, which we hope, by the grace of God, will make them wise unto salvation.

This field (Dong Yahn) is quite as large as I could wish to bestow my labors upon, in connection with what I must do to furnish books and especially the holy bible for the people. But when I hear of large villages where they wish to hear about God, and where some, having heard, believe and wish to be baptized, how can I withstand the inducement to go and preach to them?

Jungle tour—Baptisms—Adoption of R. H. Neale.

I have just returned from a jungle tour which, though attended with great fatigue, some danger, and many discomforts, has been one of interest, such as I never felt in America. It was worth a voyage across the ocean to my own soul, and I hope will be the occasion of the salvation of many. The first village at which we called, (K. Yong) though not large, is a pleasant place, where are three or four Christians. One of them is a man of considerable influence and quite well versed in the Scriptures. He and his son, a youth about twelve years of age, attended my school the last rains. We then selected this boy, agreeably to the request of some Christians in Boston, and gave him the name of R. H. Neale. He made rapid progress in his studies, and manifested a great desire for the salvation of his soul. This boy and his mother I had the pleasure of baptizing while at his father's residence, in the presence of all the village, who gathered around to witness the solemn scene. I have taken him

with me, hoping that a few years instruction and the grace of God will qualify him for great usefulness.

A religious festival—Weak simplicity—Senselessness of idolatry.

We went from K. Yong to Craing, a considerable village, and a central place for the gathering of the inhabitants from numerous surrounding villages. It happened to be the time of their annual festival, and when they were building and repairing pagodas. It was nearly sunset when we reached the place. Vast numbers of boats were lying along the bank of the broad river, and a din of heathen voices came back from a multitude on the shore. We permitted our boat to glide along on the bosom of a flowing spring tide, till we felt sufficiently alone to rest for the night and commune with God, the living God who abhorreth idols. We arose in the morning refreshed by a night's repose, and repaired to the camp. The multitude was dense, but go which way we would the heathen would flee from before us, and crowd along behind us, all apparently afraid, yet eager to see what kind of beings we were. A very few had seen a white foreigner before, and they appeared proud of their hardihood in coming up and putting their hands on us. We went, as I supposed, to the centre of the throng, and at the request of my native assistant a booth was vacated under a shady tree, and Mrs. B. and myself and assistant seated ourselves. The crowd was great and boisterous, and sometimes waved before us like a field of grain. We commenced by singing a hymn in Karen. Finally, to accommodate the more distant, those nearest us sat on the ground; farther back they kneeled; and still farther on they stood, climbed, and pulled each other. We preached to them in succession till we were all tired. Occasionally one would cry out to the multitude at the top of his voice, "Hear, hear God's commands." And when we ceased a few minutes, they would say, "Tell us again." It is probable that most of them, I know not how many hundreds, heard the gospel that day for the first time. I asked very many, Have you ever heard about Jesus Christ? and the answer almost invariably was, No! Many told me they did not know that there was an eternal Being, and asked, "Where is he? Have you seen him?" &c. As I passed along and called them brethren,

in order to allay their fears, a crowd ventured to come around, and asked if I were really a human being; and they would satisfy themselves by taking hold of my arm and passing their hands over my person. I challenged the investigation, for it pained me when I heard some call me God.

After telling them all I could about God, I invited them to come to my house and learn to read God's commands. Some said the Karens had no books and that none could be made. I showed them a catechism and hymn-book in their language. They said, "Pgwo Karens cannot learn to read;" but I had a scholar with me, who took the book and read, to their great astonishment.

The pagoda that was being built, was on a considerable rise of ground, half a mile from the river where we had spent the greater part of the day. I knew there was a multitude there also, for I had observed a continuous line going and coming, carrying sand and lime and ornaments for the pagoda, and offerings for their priests. Though already fatigued, and the heat still oppressive, I resolved to go there, knowing that it was a rare opportunity for seeing the most wild and wicked of the Pgwo Karens. Leaving those to whom we had made known the way of salvation, some of whom followed me; as I passed by the materials of which they were constructing the pagoda, I stopped and asked, "Do the Pgwo worship this sand?" "No," was the reply. "Do they worship this lime?" "No." "Do they put these together and then worship it?" They saw they were taken, and I read confusion on their faces. After a little pause, during which they stirred the sand under their feet, one said, "After the brick is made, we build up a great pagoda of it, and worship that." I threw together a pile of bricks and said, Then you worship such as that; come, bow down, and worship this. "No," said one, "we make the pagoda very large, smooth the outside, and whitewash it." I told them it was still of the same materials, and no better. "Well, what shall we worship?" "Worship God," said I. "The eternal, almighty God made this sand and lime and all things else; all things are his: and is it good for you to take them without leave and give them to the devil?" This worship is really the worship of devils, hoping thereby to avoid afflictions. Whether they worship priest or pagoda, or make

their offering directly to nats, or evil spirits, the object is the same, they think thereby to propitiate the devil. Some Christians in America have told me that offerings thus made through fear is no worship. But when I have preached Christ and him crucified to this people, and convinced them of the truth and the better way, and asked, Will you now trust in God, and cast off the devil and his customs, I have been told with honest simplicity, "My heart is still with the devil, and will not go after God."

Visit to a pagoda.

I was not disappointed on proceeding to the pagoda. I found a great gathering of people there, many of them dressed in silk, and wearing a string of silver pieces about their necks, and other ornaments, to the amount of ten, twenty, and sometimes fifty rupees. This is the way in which the Pgwo Karens often dispose of nearly all of their property. Suspended on posts and frame-work were baskets of fruit, fine cloth, handkerchiefs, &c., and streamers of colored paper were flying in the air. A woman was leading her children with little offerings, and instructing them to put them on the frame. I approached and asked her, Do you teach your children thus? Yes, she said. I told her it was not good to do so. She made no farther reply, but hastened away.

Just then I observed that they were raising an image, on an inclined plane of ropes, to the top of the pagoda. I went to the lower end of the ropes, where were some half dozen priests, directing the work; and approaching them, said, "Then your god is unable to climb up yonder without your help. What do you think he will do for you when you get him placed there?" The image was now some fifty feet high. They replied, it could get up alone if it chose to. I told them to let loose the rope, and their god would fall and be broken to pieces. They said he would not fall. "Then let me cut the rope and see," said I, making as though I would do it. They desired me to desist. The multitude looked astounded and enraged. Even the native Christians stood at a distance trembling. All appeared amazed, both at what I said, and that I should venture to stand on the platform with their priests, whom they worship as their god, and to whose knees they always bow down, if they come near them. The image came

down to my feet. I know not why, but probably the fear and amazement of all forbade its further ascent. I then commenced, in a kind manner, to tell them who I was, and for what I had come. The priests rebuked to their faces, as wicked deceivers, themselves deceived. I told the people that neither the priests nor the image was God. Putting the end of my cane on the eye of the image, I said, "It has an eye, but it sees not," and then on its nose, "it smells not," and its mouth, "it cannot speak, neither eat your offerings. It cannot do you good or harm. There is a God, a living Almighty God," etc. The first emotion of rage was soon apparently gone, but surprise was at its highest pitch. All work was suspended, and every face with open mouth and staring eyes was turned toward me, the priests, and the image. Soon three of the priests came and sat down before me and listened attentively. That I might be heard by all who wished to hear,—and I saw none other,—I preached with a loud voice till I was too hoarse to speak plainly any longer. A goodly number assented to the truth, nodding their heads in token of approbation. Before I left, the countenance of some brightened up with evident joy at the sound of the gospel and the light that was springing up in their hitherto dark minds. I heard one maintaining what I had told them. Pointing to the sun and toward the trees, and taking hold of the grass, he showed that the true God had been revealed to them, while he turned his back indifferently, if not disdainfully, upon the image.

The following day was one of less interest; the people were separating and going home. What may be the result of these two days labor we know not now; but the day is coming that will reveal it.

Number of Pgwo Karens—Their intelligence and habits of life.

We left this place for Crung Pung, another village, where we spent the Sabbath and baptized two very hopeful Christians. In the vicinity of this place is a number of villages where gospel light has never been carried. Indeed I hear of large numbers of Pgwo Karens in every direction. From Arracan to Siam they are every where to be found, and how far north they extend, I presume no one knows. I am convinced that the number of Pgwo Karens far exceeds what it has been

thought to be. It is now well known that they constitute a large portion of the inhabitants of the country. They are a very interesting people. The strength of their mental powers, considering their ignorance of books, arts, and sciences, often surprises me. They quickly perceive and feel the force of an argument, and what is worthy of notice, I never knew them to try to evade it, though it exposed their folly and wickedness.

If any ask why this people do not at once yield their hearts to God, and seeing the truth embrace it in the love of it; it is sufficient that they consider again the depravity of every unrenewed heart.

The Pgwo Karens exhibit as good human nature as any people whom I have seen. Wherever you find their habitations you find a home, and all your wants are supplied if the means are at command. Whoever can live as they live, may live with them many days without their thinking of compensation; and though they freely partake of each other's hospitality, beyond what is customary in our native land, still, rather than live upon their friends, they will suffer hunger and fatigue patiently. I have seen specimens of native refinement and eloquence which excited my compassion and love for them, and assured me that Christianity would soon make them interesting associates. There is something touching in the reply made by a Pgwo, to whom I was recommending the customs of civilized society; "The bird lives happy and sings sweetly in its jungle home. There, even in the rains, it is active and gay, and wants not a different situation. But shut it up in a cage, and though you place it in a fine house and surround it with all we think beautiful, its feathers lose their lustre, it seldom sings, and perhaps soon dies." The Pgwo Karens, however, generally live in villages, and their homes are pretty comfortable, for them, although they are shaded by the jungle trees, which they seldom cut down but for us, or to plant fruit or other trees more shady or useful. Even in the large village of Dong Yahn, where I am writing, there are no roads but narrow foot-paths. No tree, bunch of bushes, or log is removed for their accommodation, but their paths wend round as may be the easiest. But their residences are permanent. This is a long step toward civilization, and of incalculable interest to missionaries. Among some people

we might build our chapel and school-house, and feel much encouraged; but in two or three years the place is deserted. On the other hand, the *Pgwo* Karens have fields with defined boundaries, and buffaloes to tread up the ground and draw together the harvest. The jungle is also valued ground with them, possessed not in common, but with its owners, who have their landmarks, and cultivate on their own ground desirable trees, and gather their leaves and fruit, as an American his orchard. Children take the place of their deceased parents, and grandchildren come in turn to the same inheritance.

Can no more be done for the salvation of this great nation, so interesting in every feature? An immediate and great effort is demanded to save them from idolatry. When once her every high hill is capped with a pagoda, and the glistening summits may be seen at any moment by every eye, and children and grandchildren are taught to raise their hands and bow their heads be-

fore it, as being all that is required, we cannot easily break the spell and induce them to bear a cross along a strait and narrow way. Let me tell you, these monuments of idolatry are going up in many places, and when they become numerous idolatry will have become a national characteristic. But as yet, and now, the *Pgwo* Karens are calling for gospel light. The door is open wide for the missionary. Every thing is in readiness for doing a great work. The work is begun, but with feeble hands and few. Give us missionaries and means, and though late begun, I believe the blessing of God will be upon them, and a nation be speedily converted. I have just employed two native preachers to go from village to village, and from house to house, and preach the gospel. I shall support one of them from my own salary. Will not some Christian friend in America give fifty dollars a year for the support of the other and his family? And who will come to this field of labor?

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

State of the churches.

The government provides superintendents for the common schools, there being two officers of this description on Hawaii; but the watch and supervision of the missionaries are still very important and valuable. The whole number of schools in the field which is under the care of Mr. Lyons, is twenty-two, and the number of teachers is thirty-five. He has attended examinations of these schools on three different occasions, during the year. At the last of these examinations the number of pupils was 1,068; the number of readers 516; the number of writers 390; the number taught in mental arithmetic 470, &c. The number of verses of Scripture committed to memory during the year was more than 26,000.

The state of the churches on his first tour will appear from the following paragraph.

The Lord had visited them and revived his work in almost every district. During my former tour a multitude had been suspended from the privileges of the church, in consequence of violating their covenant engagements. Many of these, on this tour, came forward as penitent, and wished to be reinstated in the enjoyment of their former privileges. Those who had appeared penitent for some time, were restored; and the remainder were deferred till the next tour, to allow time for testing the sincerity of their repentance. Several candidates also offered themselves for admission to the church, some of whom were received. It appeared to be a truly tranquil and refreshing season among the churches. The elders generally were actively and energetically employed in the discharge of their duties, and the church members, with few exceptions, were apparently free from any conduct that called for the exercise of discipline.

On the second tour Mr. Lyons found a state of things which is described below.

The condition of the churches was matter of rejoicing. Ever since my last tour the Lord had been blessing them with the gentle droppings of the Spirit. Of suspended church members, those who professed repentance on the previous tour, and were put over, had, for the most part, brought forth fruit meet for repentance. These were all restored to the church, with many others whose penitence was of a later origin, though of a satisfactory character. There were also several new cases of awakening and conversion. These were examined, and those who gave good evidence of being regenerated by the Holy Spirit were baptized and permitted to sit down, with numerous other disciples, around the table of the Lord. Some of the churches had been particularly active in repairing, rebuilding and furnishing their meeting houses.

Thanksgiving festival.

Mr. Lyons gives a description of a thanksgiving festival, which seems to have excited very great interest among the people under his care. This occurred in connection with his third tour.

As the hour for assembling arrived, adults and children came together and formed a procession according to the previous arrangement. All things being ready, the march commenced. In most cases, for the want of one more skilful, I was obliged to act as marshal myself. It was not to please myself that this movement was set on foot; by no means. But my object was to try some measures that would tend to the civilization, as well as the christianization, of the people. I wished also to excite a greater interest in the examination of schools.

I saw that I was not mistaken as to the nature and results of the expedient I had adopted. The procession moved on. I occasionally halted to take a view of its appearance. My expectations were more than realized. As I beheld banners flying, tall feather brushes waving, men, women and children, all decently and some richly clothed, I was forcibly reminded of a military review in my native land. I was also convinced, to my entire satisfaction, that something can be done for the cause of civilization among this

once, and to some extent still, degraded people. Almost all the clothing which they wore, was English. Hardly an article of kapa was seen, except such as was used for ornament. Most of the men wore shirts and pantaloons, and many appeared in a whole suit of English clothes. The teachers were mostly furnished with white frock coats. The women appeared in white and calico dresses, with shawls and handkerchiefs of various descriptions. As to the children, I took the number of boys clothed in shirts and pantaloons, and the number of girls clad in English dresses. Of the former there were three hundred and seven, of the latter three hundred and thirty-three; this was the sum total from all the parishes. Several of the boys, besides shirts and pantaloons, had jackets and frock coats. Most of the boys and men were furnished with hats. Among the women and girls, handkerchiefs, tied tastefully about the head, answered, in most cases, for bonnets. In one parish, however, the ladies, many of them at least, made quite a display of bonnets and veils, shoes and stockings. So much for dress.

During the march there were haltings at convenient places, to give the children an opportunity for chanting their temperance songs, &c. In one instance the one hundred and thirty-sixth Psalm was chanted admirably, one part of the verse by the girls, and the other part by the boys. This was the teacher's own device, and he had received no previous instruction. In another instance the hymn,

"Oh how pleasant 'tis to see,
Little children all agree,"

was repeated in concert, and all the gestures and movements required were done to admiration.

But the most splendid performance was in the valley of Waipio. The whole valley was all life and enthusiasm. The four large schools united with nearly all the adults of the valley, and formed a long and magnificent procession, over which waved eight large and variously colored flags and numerous *kihilis*. One of the flags was of the Hawaiian, and another of the American, stamp, all made by native ingenuity. The whole of the exercises were conducted admirably by native officers. At the close of the marches a circle was formed, and sometimes a circle within a circle, when prayer was offered to Him whose goodness the

day, with all its exercises, was designed to celebrate. In one instance the prayer was preceded by music from a circle of singers conducted by a native chorister.

After this the whole company repaired to the festival bowers, &c., and there sat down to the thanksgiving entertainment. In some places there was quite a display of tables, splendid table cloths, soup dishes, plates, &c.

Examination followed, and then the public meeting and native speeches. In most of the speeches allusion was made to the performances of the day. It was "a new and wonderful thing!" The people appeared perfectly astonished at the display of civilization which they found themselves capable of making. New life flowed in almost every vein; joy sparkled in almost every countenance. Convinced that they could do something, many seemed resolved to do still more for the elevation both of the body and the soul.

The meeting closed with an address from the missionary, and a call for the previously proposed contribution for the aid of foreign missions. And more liberal contributions I had not seen for many years.

Upon this tour Mr. Lyons found the churches "tranquil and advancing." "Many backsliders had been apparently reclaimed, and several persons presented themselves as recently converted, and requested to be admitted to the church." "All the schools and churches were living in strict accordance with temperance principles. Our temperance pledge excludes, not only intoxicating liquids, but intoxicating solids, such as awa and tobacco."

State of religion in Molokai.

The following communication of Mr. Hitchcock exhibits a pleasing view of the missionary field which he occupies, in connection with Messrs. Gulick and Andrews, on the island of Molokai. The situation of this island appears to be more favorable, in several respects, to the progress of the natives in Christian knowledge and civilization, than many other places. It is for this reason in part, undoubtedly, that the accounts received from the brethren stationed there, are more encouraging than some which come from different portions of the general field.

During the last three months, the missionary work, in almost every respect, has been assuming an appearance more and more favorable, throughout the island. I am not certain that I have informed you of our protracted meeting at Halawa. It was a most precious season; and its effects still continue in the circumspection and prayerfulness of Christians, in their concern for the welfare of sinners, and in the steadfastness with which those who at the meeting professed to be converts to the truth, hold on their way, though this steadfastness subjects them to hardships and trials with which they were unacquainted when they were living in their sins. For instance, it seems to be a well established doctrine among this people, that those who do not belong to the church, and do not profess any concern for their souls, are under no obligations to assist in any benevolent work; such as contributing to the monthly concert, or to the support of the ministry, or the relief of the poor, or building meeting-houses, &c. But since the protracted meeting at Halawa, almost every man in the village,—which is the most populous one on the island,—is engaged in most, if not all of these good works. They are now collecting timber for a new stone meeting-house; and I am informed that nearly every man goes into the mountains and does his part. Besides this, they have subscribed for the support of Mr. Andrews the present year more than a hundred dollars, which is an average of about one dollar for every man and woman, although their average capital and income would not exceed twenty dollars for each individual.

Mr. Hitchcock adds, in conclusion, "We have just returned from a four days' meeting in the west congregation. It has not been in vain. We have reason to bless God that though many of the people live at a great distance from the meeting-house, and some of them down a *pali* three thousand feet deep, yet there was a good attendance, and the truth was proclaimed not without some good results." The congregations mentioned above embrace the whole island. They have subscribed "more than enough" to support Mr. Andrews.

[*Miss. Herald.*

American Baptist Board of Foreign Missions.

Recent Intelligence.

CHINA.—Letter of Mr. Shuck.

Mr. Shuck writes under date of Canton, June 16.

I made a missionary tour to Hong-kong and remained over the 1st Lord's day of this month. Found the Tio church doing well; and the three Tio Chieu assistants were well spoken of by Dr. Ball, who has been worshipping with them, and taking part in their services, every Sabbath since Mr. Dean left. I baptized six converts for admission to the church on Lord's day morning, preached to Mr. Ball's Canton congregation in the Queen's Road Chapel at eleven, and administered the Lord's supper at Bazaar chapel at three in the afternoon; present eleven Tio disciples, four Canton, and four foreigners, including myself; nineteen in all. I returned to Canton on the 5th, finding all well.

During this first half of 1845, I have baptized nine Chinese and three foreigners; there are also inquirers. The size of our public congregations on Lord's day is only restricted by the size of the place we use as a chapel. We continue to make strenuous efforts to secure a larger place or two. Since we have been in Canton, now two and a half months, we have put into circulation nearly 10,000 Christian books, containing, say 500,000 pages.

Our assistants sometimes meet with scorn, sarcasm and hatred from their countrymen, because of their Christian professions. None of these things, I pray, may wreck their faith; yet only Jehovah's strong arm can uphold and preserve them.

ASSAM.—Extracts from a letter of Mr. Barker.

School department at Gowahati—Need of reinforcement.

July 25, 1845. We were glad to hear by your letter, received a few days since, that we are likely to have another missionary for Assam.

We are now receiving much pecuniary aid from people in this country, and it is very desirable to increase our

numbers and enlarge our operations. How few we are among so many! I know that many in America would double their efforts for this people, could they be brought into more immediate contact with them, and witness with their own eyes what we witness. We are receiving for our schools here from six individuals twenty-four rupees per month. With this sum we employ four teachers, each of whom can teach from forty to sixty scholars, and prepare their young minds for the reception of divine truth. If these efforts are followed up properly, who can tell what the results will be on the future destiny of those whom they will live to influence. For three dollars per month any one can become a patron of such a school—under such interesting circumstances—among a people who would otherwise live and die ignorant of themselves and the Savior. I have many calls to establish such schools, but have not the power of responding to them. It is now seed time in Assam. Shall it pass away unimproved? Shall no harvest be gathered? Is not this a work of mercy—of love—a very cheap way of showing our love to Him who loved us? Ask one of the heavenly inhabitants. Ask the sainted Carey—or any of his coadjutors in this work. They can tell what they know, and have seen, and now experience. But I need not dwell on this subject—you know and feel it, and sigh over the destitutions of Zion. It is in your heart to do much for us, but you have the means to do only a little.

Sickness of Mrs. Cutter and others—Opportunities of usefulness.

Dr. Long has just been down to Gowahati for a change of air—he having been sick. He says our much esteemed sister Cutter is wearing out fast. Every attack of sickness leaves her weaker than she was before. He recommends her coming down and proceeding to America, as her only hope of recovery. Should our much esteemed sister be taken away from us, her loss will be very much felt, and we fear, not very soon made up. A short time since there were ten missionaries on their way to America; at this rate the field will soon be vacated, if the Board cease to reinforce the mis-

sion stations now established. It would seem as though the Lord had a controversy with his people. Our assistant, Caleb, has been sick with fever for about a month, but is now well. Br. Brown, in a letter received yesterday, tells us that he was just taking a trip on the river for the benefit of the health of his and hr. Bronson's oldest daughters, both of whom had been quite ill. This is a year of great sickness, and death is removing great numbers unprepared, to another world. The weather is now very hot. We can do but little more than keep about and maintain a general supervision of our work, and prevent an entire suspension. We keep up the same number of schools as when I last wrote, but the number of attendants is considerably diminished by the prevailing sickness. On Sabbath morning we have worship with the beggars in the school-room—in the afternoon with servants and domestics—and in the evening, English worship. From three to five evenings in the week, we preach and distribute books to the people in the streets. For this we never had so good an opening, or so much prospect of success. Our compound is between two principal streets much travelled; by going into either of which we can, at the closing of the day, almost always find some people to listen to our story. As this, too, is the great place of trade and the courts, we come in contact with men from all parts of the three principal districts to which we are immediately contiguous.

FRANCE.—The following notices are from the monthly reports of the native preachers, communicated in a letter of Mr. Thieffry, dated Oct. 10.

Mr. C. has made numerous visits, and has been well satisfied with the results. Several persons, he thinks, will soon apply for baptism. At St. Q. are some Catholics favorably disposed to the gospel.

Mr. F., at P., has also visited many places, and has had the privilege of announcing the way of salvation to a large multitude of people, who have heard him with attention.

Mr. F., of C., expresses the joy he has had in his work at N. S. M. Meetings are regularly attended, and copies of por-

tions of the scriptures are readily disposed of by sale.

Mr. L., of M., says, the work goes on pleasantly. There are several proselytes, among others a very zealous woman, who appears to be truly converted. The husband, it is hoped, will also join soon. One sister has died, "rejoicing to depart and be with Jesus." Four or five persons are waiting to be baptized. There is a candidate also at F.

Mr. L., of C., announces several candidates for baptism. The late baptism of a female at C., appears to have produced a great sensation.

Mr. C., of M., reports good progress at S. and G. and B., and their vicinities. Two are candidates for baptism at A., and one is expected at S. One has joined the church at M.

Mr. P., of B., has received three members by baptism.

Mr. D. reports a decided improvement in the state of things at O.

Letters, &c., from Missionaries.

ARRACAN.—E. L. Abbott, June 23, Sept. 22; L. Stilson, July 18, Sept. 5.

ASSAM.—C. Barker, April 19, July 28; N. Brown, j. Dec. 14, March 9, 15, 21 (2), 31, April 25; O. T. Cutter, April 11, May 9, July 12.

CHINA.—Mission, Feb. 28; T. T. Devan, March 17, 18, April 23—25, May 15, 19; D. J. Macgowan, April 2; I. J. Roberts, March 26, April 10, May 10, 13; J. L. Shuck, April 7, June 16.

MAULMAIN.—Mission, May 22; E. B. Bulard, March 1, 6; J. M. Haswell, Jan. 1; H. Howard, May 21; L. Ingalls, May 21; A. Judson, April 19, May 1; S. M. Osgood, March 6, April 10, May 1, 19; E. A. Stevens, Jan. 24; M. Vinton, Jan. 30.

TAVOY MISSION.—C. Bennett, j. Dec. 2—25, Jan. 27, 30; E. B. Cross, Jan. 25, April 24; F. Mason, April 12; T. S. Ranney, Jan. 4—9, Feb. 1, 11; J. A. Lathrop, July 17, Oct. 1.

SIAM.—R. D. Davenport, March 13, June 20, Sept. 2; Mrs. D., April 12; J. Goddard, April 3; J. T. Jones, Jan. 23, May 9, 10, June 3.

T'ELOUGOOS.—S. S. Day, May 9, 19, Aug. 16.

GREECE.—A. N. Arnold, June 27, July 9, 21, Aug. 8 (2), Sept. 9; R. F. Buel, June 3, July 15—21; Mrs. Buel, July 14; H. E. Dickson, Aug. 6; S. E. Waldo, June 7, Aug. 5.

GERMANY.—J. G. Oncken, Jan. 24, Feb. 27, May 22, June 28, Sept. 9, 15.

CHEROKEES.—Mission, Aug. 11; T. Frye, Aug. 15; E. Jones, July 1, 22, Aug. 10, 11, 27,

Sept. 19; *W. P. Upham*, Aug. 16, Sept. 1; *H. Upham*, Sept. 23.
 SHAWANOES.—*F. Barker*, July 15, Aug. 5, 15, 19, Oct. 20; *J. Meeker*, July 19; *J. G. Pratt*, June 19, Aug. 17.
 OTTAWAS.—*L. Slater*, Aug. 8, Oct. 27.
 OJIBWAS.—*A. Bingham*, J. March 6—June 30, July 15 (2); *J. D. Cameron*, July 29.

Donations,

FROM OCT. 1 TO NOV. 1, 1845.

Maine.	
Foxcraft, Nathaniel Hopkins	5,00
Kennebec Association, per Gilbert Pullen, viz.:	
A friend to missions	15,00
Augusta, 1st ch.	3,28
Belgrade, ch., per Rev. L. Packard,	9,25
Waterville, ch., per Dea. Russel,	37,00
Bloomfield, 1st ch., per S. Stewart,	10,15
do., 2d ch., per J. Wheeler,	4,00
do., Female For. Miss. Soc., per Rev. C. Miller,	20,00
	34,15
Cornville, Mrs. Ruth Fogg, per do. do. do.,	10,00
do., Fem. For. Miss. Soc., per Mr. Merrill,	3,12
A sister	,50
New Portland, ch., per Rev. N. Thomas,	3,50
Farmington, ch., per J. T. Swift,	10,00
A sister, per Rev. J. Packard,	,50
Sidney, ch., per Rev. Wm. Tilley,	3,00
Anson, ch.	1,93
A friend to missions	,25
	136,48
Bowdoinham Association, W. R. Prescott tr.,	8,00
Oxford Miss. and Bible Soc., per C. B. Davis, viz.:	
Hebron, ch. 10,00; Bethel, ch. 5,25; Sumner, ch. 7,50,	22,75
Buckfield, three individuals 1,00; Oxford, a friend to missions 1,00,	2,00
Livermore, 2d ch. 1,04; Turner, ch. 8,35,	9,39
Paris, ch.	46,55
	80,69
do., do., a gold necklace, the dying offering of Miss Martha Ann Morse.	
Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.:	
Col. at the Association	16,49
Oldtown, ch.	,25
James P. Lincoln	3,00
Bangor, E. Low, Jr. 5,00; 1st ch. 4,07; 2d ch. 2,02,	11,09
Charleston, ch.	2,00
	32,83
Baring, ch.	15,00

Eastport, Washington St. ch., per T. P. Wheeler,	48,00
Bowdoinham For. Miss. Soc.,	14,66
Reedfield, ch. and cong.	
Hallowell, 2d church and cong., Mrs. Cumins 2,00	
do., do. do., T. J. and E. Goldthwait, part of \$25,00 subscription,	17,00
	19,00
Cumberland Foreign Miss. Soc., J. Chandler tr., viz.:	
Col. at the Association, North Yarmouth, Female Miss. Soc.	30,00
do. do., men. con.	8,50
do. do., Wm. Stockbridge 10,00; Rev. C. W. Redding 5,00,	15,00
	53,50
Bath, ch. and cong.	22,38
Portland, ch. and cong., five mon. con.,	28,00
do., do. do., B. Pratt	3,50
	31,50
Brunswick, 1st ch. and cong., Capt. Stanwood	5,00
Alma, Rev. Wm. Day	5,00
Damariscotta Association, individuals	
do. Miss. Soc., col.	8,41
do., T. Avery 1,00; a friend 25c.; Capt. Loud 25c.; J. Sylvester 5,00,	6,50
	14,91
Nobleboro', 2d church and congregation, Rev. H. Hawes	25,00
do., B. D. Metcalf 25,00; J. Day 1,30,	26,30
	51,30
Waldo Association, Montville, R. Frye	20,00
Liberty, ch. and cong.	11,10
Knox, Fem. Miss. Soc. 5,01	
do., D. Bryant 1,00; Rev. A. Dunbar 1,00; D. Wyman 25c.,	2,25
	7,26
St. George, Capt. M. Kenney	10,00
Piscataqua, Miss. Soc., C. Copeland tr.,	9,11
St. Albans and Hartland, ch. and cong.	4,15
Dover and Foxcraft, ch. and cong.	3,00
Parkman, do. do.	1,25
Guilford, do. do.	2,88
Dover, do. do.	6,00
Atkinson and Milton, ch. and cong.	1,75
do., Mary Young	,25
	2,00
Waldo, Miss. Soc., col.	8,13
Belfast, ch. and cong. 10,58	
do., Mr. Duell	3,00
	13,58
Corinna, Juv. Miss. Soc. per Rev. J. Wilson, agent of the Board,	2,64
Pond Isle, (Sedgwick Bay,) Lois M. Allen	336,42
	1,00

do. do., do. do., S. School Class, No. 8,	1,40	2,40
Machias Port, 2d ch., per H. Fletcher,	5,00	
Gorham, Hon. J. Pierce	6,00	
	— 675,82	

New Hampshire.

Sanbornton, 1st ch., per Rev. L. Huntly, pastor,	15,00	
A friend to missions	100,00	
Newport Association, per T. J. Harris, tr.,	100,00	
New London, Mrs. Anthony Colby	15,00	
Peterboro', D. Smiley 1,00; S. Bohanan 1,00,	2,00	
	— 232,00	

Vermont.

Thetford, Silas Follet, per John White,	50,00	
do., do. do., per M. J. Walker,	75,00	
Westford, ch. and soc.	15,25	
Jericho, E. B. Read	2,00	
North Fairfax, ch. and soc.	16,50	
South Fairfax, Rev. J. M. Beeman	1,50	
Enosburg Falls, ch. and soc.	1,25	
Colchester, do. do.	12,12	
Cornwall, R. J. Jones 5,00; Hepzibah Jones, soc.,	5,50	
Hubbard, ch. and soc.	8,91	
Grafton, Miss R. Walker, for support of Rev. N. Brown,	10,00	
Middletown, two individuals	,75	
Poultney, collect. 20,75; supplying the pulpit one Sabbath 10,00,	30,75	
Swanton, ch. and soc.	4,10	
Sharon, Mrs. C. Holt,	5,00	
Windsor, Fem. For. Miss. Soc.	8,32	
do., individuals, for support of Rev. N. Brown,	9,00	
	— 17,32	
Hinesburg, ch. and soc.	24,00	
Johnson, do. do.	20,50	
Coventry, individuals	2,10	
Derby,	1,00	
Middlebury, H. Hoyt	,50	
Collection at State Convention per Rev. A. Jones, agent of the Board,	— 245,25	
Waterbury, ch., per Rev. H. Seaver,	12,25	
Mason, Daniel Richardson, per Rev. H. Seaver,	5,00	
	— 387,50	

Massachusetts.

Boston, a friend to missions	4,37	
do., a friend	1,00	
do., Harvard St. ch., mon. con. for Oct.,	18,48	
do., Charles St. ch., do. do. for do.,	3,74	
do., 1st ch., per E. J. Long, for German Mission,	2,00	
do., Baldwin Place ch., infant Sab. school, per Susan Stone,	2,25	

do., a member of Federal St. ch.	50,00	
do., a female member of do., "A friend to missions,"	50,00	
	— 100,00	
do., Mrs. Wm. Reynolds	50,00	
do., Miss H. Barker, for Indian Missions,	3,00	
do., a little girl (deceased), her all, per Rev. B. Stow,	,80	
do., a member of a congregational ch., per Rev. R. Turnbull,	5,00	
	— 190,64	
Taunton Association, per Stephen L. French, tr., viz.:		
Seekonk, ch., per Rev. J. C. Welch,	24,76	
do., do., Female Miss. Soc.	18,50	
do., do., Rev. J. C. Welch	5,00	
	— 48,26	
Mansfield, ch., a friend Taunton Green, ch.	13,32	
do. do. do., infant class, quarterly collection,	,81	
	— 14,13	
Somerset, ch. and cong. mon. con.,	5,00	
Col. at Association	26,11	
	— 97,58	
Falmouth, J. C. Lincoln,	5,00;	
A. Davis 1,00,	6,00	
do., R. A. Coffin, per Robert A. Coffin,	10,00	
	— 16,00	
Old Colony Association, Collamore tr., viz.:		
Hanover, Fem. Cent Soc.	3,60	
Middletown, 1st ch., "A friend to Zion,"	2,00	
do., do. do., S. Alden,	1,00	
	— 3,00	
Scituate, female friends	47,06; brn. 11,00,	
do., mon. con.	58,06	
	— 12,65	
	70,70	
East Stoughton, ch. and soc.	7,83	
Plymouth, ch., female members,	8,75	
Foxboro', Female Miss. Soc.	33,52	
do., mon. con.	22,75	
do., females, for educating Burman children under direction of Mr. and Mrs. Bullard,	6,00	
	— 62,27	
Sharon, Fem. Burman Soc.	11,00	
West Bridgewater, ch. and soc.	18,45	
Kingston, a female friend	1,00	
South Abington, Female Benev. Assoc.	10,79	
North Marshfield, Dea. L. Damon	3,00	
Middleboro', 3d ch., Fem. Benev. Soc.	17,00	

do., do. do., Jesse Vaughn	4,00	
Wm. Nelson	1,00	5,00
		22,00
		222,39
Lynn, ch., per Dea. Jona. Bacheller,		114,00
Salem Association, Michael Shepard tr., viz.:		
Marblehead, ch.		17,00
Haverhill, 2d ch.	23,71	
do., A. Hammond	10,00	
		33,71
Salisbury and Amesbury, ch.	117,31	
do. do., do., for Burman tracts,	4,00	
		121,31
Georgetown, ch.	30,00	
North Reading, do.	12,42	
Rockport, do.	2,00	
Chelmsford, do., for African Mission, for the education of a boy,	20,00	
Lowell, 3d ch.	25,45	
Danvers, ch.	56,00	
do., do., for China Mission,	2,00	
		58,00
Beverly, 2d ch.	43,50	
Rowley, ch.	13,00	
Billerica, do.	50,00	
Tewksbury, do.	22,30	
Methuen, col. at evening service	30,00	
Salem, 1st ch.	484,86	
do., do. do., collections at mon. concerts,	32,88	
do., do. do., money of a deceased infant, given by the bereaved mother to the cause of Foreign Missions,	10,00	
		587,74
do., 2d ch.	46,00	
do., do. do., for Burman tracts,	8,00	
		54,00
Chelmsford, for Bible translation,	3,00	
		1123,43
South Reading, Miss E. Wetherby, per Rev. Wm. Heath,	5,00	
Newton, Upper Falls, ch., per Isaac Keyes,	19,82	
do., Theol. Inst., Soc. for Miss. Inquiry, per S. W. Avery, tr.,	6,89	
Randolph, ch. and cong., per Rev. Henry Clark,	100,00	
West Cambridge, ch., per Rev. Geo. J. Carleton,	29,14	
Wenham, ch., Penny-a-week Soc., per Rev. J. Keely,	10,00	
Haverhill, 1st ch., mon. concerts, for support of a Burman preacher, per Rev. A. S. Train,	100,00	
South Yarmouth, a few individuals	4,50	
Marshpee, ch., per Geo. Lovell,	3,00	
Longmeadow, Delia Morgan	2,00	
West Boylston, ch., quarterly col., per Rev. L. Tracy,	45,00	

Dorchester, Rev. D. T. Shailer	10,00
Taunton Green, ch., mon. con. for Oct., per Rev. J. F. Wilcox,	14,10
Chelmsford, ch., for the year ending Sept. 10, 1845, as follows:	
Samson Stevens, Jr. 5,00; Samson Stevens 4,00,	9,00
Rev. J. Parkhurst 3,00; Dea. B. Dudley 3,00,	6,00
Hannah Adams 3,00; M. H. Dudley 3,00,	6,00
H. and A. Spaulding 3,00; Mrs. Phebe Stevens 2,00,	5,00
Miss Rachael Spaulding 1,50; J. E. Stevens 1,00,	2,50
Miss Miriam Warren 1,50; Polly Stevens 1,00,	2,50
Other persons	1,35
	32,35
Leominster, Young People's Miss. Soc., per A. C. Webber,	10,00
An unknown friend, received in an anonymous letter,	50,00
	2205,84

Connecticut.

New London, Peter D. Irish 25,00; Peter C. Turner 25,00,	50,00
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Rhode Island.

State Convention, per V. J. Bates, tr., viz.:	
Providence, 1st ch., mon. con. for Oct.,	39,28
do., do. do., a friend to the cause,	1,00
	40,28
do., Pine St. ch. Sab. school, per J. Boyce, superint't,	43,00
Wickford, 1st ch., quarterly col., per Rev. N. T. Allen,	20,00
Pawtuxet, ch., per Rev. Z. Tobey,	5,50
Warwick and Coventry, ch., for Assam Orphan School, per Rev. E. K. Fuller,	26,00
do. do., do., mon. con., per do. do.,	7,00
do. do., do., Wm. Arnold tr., per do. do.,	16,00
do. do., do., Rev. E. K. Fuller pastor,	10,00
	59,00
Fruit Hill, ch., mon. con. for Oct., per Rev. H. T. Love,	3,25
Charlestown, ch., per H. H. Brown,	4,50
	175,53

New York.

Albany, Dr. R. Forsyth, per Rev. Dr. Welch,	25,00
do., Mrs. William Newton, per do. do. do.,	30,00
	55,00
Buffalo Association, per B. H. Colegrove, tr.,	160,18
Saratoga Association, S. Cole tr.,	227,90
New York city, two classes of Sab. school No. 32, per I. F. Littell, tr., for the Creek Mission,	11,00

do. do. do., Sam'l R. Kelly	21,40
do. do. do., South ch., Fem. For. Miss. Soc., per Lydia Colgate, tr.,	51,32
do. do. do., do., a female friend to China, for the support of a native assist- ant, per Rev. C. G. Som- mers,	10,00
do. do. do., Cannon St. ch., Juv. Miss. Soc., per James M. Forrester, for Burman Mission,	10,00
Franklin Association, per Wm. Stilson, tr., 167,32	
do., do., David Fen- ton, per do. do.,	15,00
	<u>182,32</u>
Harmony Association, S. B. Burrows tr., with a gold ring,	80,58
per William Colgate,	<u>355,62</u>
Lake, ch. and soc., mon. con.,	1,00
do., do. do., Sab. school, per Rev. S. Wright,	16
	<u>1,16</u>
Lockport, ch., mon. con., per Rev. S. B. Webster,	13,00
	<u>823,86</u>

New Jersey.

Piscataway, Young Men's and Ladies' Miss. Soc., per A. Runyon, tr.,	37,00
do., Penny-a-week Soc., per J. Steele, tr.,	40,50
Sussex Association, per J. M. Ball,	9,05
Patterson, 1st ch., per J. J. Brown,	40,00
do., do. do., Sab. school, per do. do.,	20,00
	<u>60,00</u>
per William Colgate,	<u>146,55</u>

Pennsylvania.

Bridgewater Association, S. Wil- son tr., per Wm. Colgate,	57,00
Connemaugh Association, per Samuel McCurdy,	6,13
Washington, ch.	6,52
French Creek Association, an- nual collection	21,05
do. do. do., churches	9,72
do. do., Rev. Wm. Walden	1,00
per Rev. J. Stevens, agent of the Board,	31,77
Wyoming Association, per Elijah Sturdevant, tr., viz.:	
Pittston, Dr. Giddings	1,00
Eaton, ch.	14,93
Lechman, ch.	1,44
Windham, ch.	11,16
Col. at Association	14,48
	<u>43,01</u>
	<u>144,43</u>

Maryland.

Taney Town, ch., per Rev. A. Baush,	5,00
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Ohio.

Granville, S. Spelman, per A. S. Hutchins,	20,00
Bedford, ch., per H. Dunham, tr.,	6,00
Elgin, (Kane Co.) ch., for Ham- burg Mission, per Rev. A. J. Joslyn,	6,00

Montelona, (McHenry Co.,) per Rev. R. R. Whittier,	1,00
Oxford, Mrs. E. Lane, per Eben- ezer Lane,	20,00
Cincinnati, 1st ch. and cong., mon. con.,	11,79
do., do. do. do., Sabbath school, per Rev. D. Shepardson,	3,11
	<u>14,90</u>

Meigs Creek Assoc., col.	14,10
Brookfield, ch., H. Ward pastor,	8,30
Rutland, ch., T. Everton pastor,	1,00
Scioto Association, col.	4,70
Circleville, church, Mrs. Woodruff	1,11
Wills Creek Assoc., col.	12,31
Zoar Assoc., do.	7,27
Owl Creek, ch., D. D. Walden pastor,	6,10
Kingsville, ch. and cong., col.	5,33
Grand River Association, col.	8,40
do. do. do., churches	47,11
	<u>55,51</u>

Mohican Assoc., col.	5,32
do. do., churches	4,65
	<u>9,97</u>

Loudonville, Mrs. H. A. Haskell	4,00
do., Miss M. E. Tay- lor 2,00; Jacob Miller 25c.,	2,25
do., Augustus A. Taylor	25
	<u>6,50</u>

Lebanon, East ch., W. R. Collet tr.,	20,00
Lower Sandusky, ch., H. C. Skinner pastor,	5,00
Cincinnati, 9th St. ch., C. C. Harwood	2,50
Ohio For. Miss. and Bible Soc., J. B. Wheaton tr.,	48,12
George E. Tucker, agent of Am. and For. Bible Soc.,	5,00
per Rev. J. Stevens, agent of the Board,	211,82
	<u>279,72</u>

Michigan.

State Convention	400,00
do. do., for China Mission,	192,25
do., do., Saline, ch. and soc., for do. do.,	7,75
	<u>600,00</u>

Barry, J. D. Hosford, per W. S. Damrell,	50
	<u>600,50</u>

Indiana.

Putnamville, Uriah Glover Indiana Bap. For. Miss. Soc., viz.:	5,00
Annual collection	3,16
Madison, ch.	11,80
Sparta, do.	3,87
Greensburg, do.	8,00
Mount Moriah	2,25
H. Bradley 1,00; D. Jud- son 50c.; M. Hume 50c.,	2,00

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OF THE
BAPTIST GENERAL CONVENTION.

VOL. XXV.

APRIL, 1845.

No. 4.

CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.		Increase of prayer—The Holy Spirit honored—Candidates for baptism,	83
SIAM.— <i>Journal of Mr. Davenport,</i>	73	An old prophet—Karen hospitality,	84
Journey into the interior—Rice fields—		The goitre; its supposed cause,	84
Notices of Siamese character,	73	Early piety — Baptisms — Effectual	
<i>Map of Central Siam,</i>	74	prayer,	85
Natural scenery—Tract distribution,	75	Karen mountain preacher—Additional	
La-kon-la-yok—Return seaward,	75	baptisms,	86
Bung-pla-soi—Anghin—Paknam—Pak-		Face of the country—Plain of New-	
lat,	76	ville—A forest scene,	86
<i>Journal of Mr. Goddard,</i>	77	Baptisms at Ghaing—Maulmain liber-	
"Eden of Siam"—Bang-chang,	77	ality—Return to Tavoy,	87
Baptisms—Inquirers at Leng-kia-chu—		GREECE.— <i>Letters of Mr. Arnold and</i>	
Revision of John in Chinese,	78	<i>Mrs. Dickson,</i>	87
ASSAM.— <i>Letter of Mr. Brown,</i>	79	Mission school; Jewish department,	87
Assamese New Testament—Lectures		Female school for Jews,	89
on Hinduism,	79	State of the Jews in Corfu,	90
TAVOY MISSION.— <i>Journal of Mr. Ma-</i>		RECENT INTELLIGENCE.— <i>China; Death</i>	
son,	80	of Mrs. Shuck,	90
"Leaving home"—Amherst—Arrival at		Arrival of Dr. and Mrs. Devan,	91
Maulmain,	80	<i>Arracan; Sickness of Mr. Abbott,</i>	91
Religious services—Baptisms—Self-		ANNUAL MEETING OF THE BOARD,	92
supporting missionary,	81	DOATIONS,	92
Ghaing—Protracted meeting at New-	81		
ville,			

 See note on next page.

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REV. WILLIAM HEATH, AGENT.
11 Joy's Building.

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81, Cornhill.
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CONTENTS.

ARRACAN.— <i>Journal of Mr. Abbott,</i>	97	OTHER SOCIETIES.	
Magezzin—Desolations by cholera—		<i>Am. Board of Commissioners; Sandwich</i>	
Baptisms,	97	Islands,	106
Ongkyoung—Great mortality,	97	China,	107
Native assistants and readers,	98	Mountain Nestorians,	108
Ongkyoung church, and pastor—344			
baptized,	98	MISCELLANY.	
Great Plains—Baptisms—Permanent		MISSIONARY ZEAL,	108
settlements,	99	SEVEN MONTHS' RESIDENCE AT NINGPO,	110
Baptisms at Baumeé—Magezzin		THE LAND OF SINIK,	111
church—Mission of Myat Kyau,	100	MEMORIAL OF THE LONDON MISSION-	
Schools—Return to Sandoway,	100	ARY SOCIETY TO THE KING OF THE	
Out-stations—Additional baptisms,	101	FRENCH,	113
Myat Kyau's letter—Reflections on the		RECENT INTELLIGENCE.— <i>China; Re-</i>	
death of Mr. Comstock,	101	turn of Mr. Dean,	117
School for native preachers,	101	<i>Burmah; Attempt to reoccupy Burmah</i>	
FRANCE.— <i>Letters of native preachers,</i>	102	Proper,	117
CHINA.— <i>Mission school-house at Hong-</i>		<i>West Africa—Creeks,</i>	118
<i>kong,</i>	105	DONATIONS,	118

 See note on next page.

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PRESS OF JOHN PUTNAM,

81, Cornhill.

1845.

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CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	Troubles at Seegsfield, &c.—Bible and tract distribution,	129
Assam.— <i>Letter of Mr. Bronson,</i>	House for public worship needed—Per- sonal employments,	129
Progress of the truth—Opposition of the Hindu priesthood,	Death of Mrs. Lehmann,	131
Influences of opium—Intolerance of caste,	Temperance movement—Church con- tributions,	131
Publication of tracts—Mission schools —Nowgong Orphan Institution,	MISCELLANY.	
Need of further aid—Appeal to Ameri- can churches,	<i>Death of Chinese Missionaries' Wives,</i>	132
Kosari chiefs—Bhutan—Openings to Thibet—Tezpur as a mission station,	<i>Obituary Notices of Native Converts,</i>	135
Call for reinforcement—Lay brethren needed,	<i>Missions a Glorious Enterprise,</i>	137
TAVOY MISSION.— <i>Letter of Mr. Ran- ney,</i>	<i>Visit to Kowloon,</i>	137
Karen school—Attendance on the sick,	<i>Letter of Mrs. Macgowan,</i>	137
Daily rice-offerings to priests,	AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	
Mohammedanism—An appeal,	RECENT INTELLIGENCE.— <i>Arracan ;</i>	
"Be instant in prayer."	Death of Mrs. Abbott,	139
GERMANY.— <i>Letter of Mr. Lehmann,</i>	<i>Burmah ;—Assam ;—China,</i>	140
Berlin church—Increase and order,	<i>Shawano Mission,</i>	141
	DONATIONS,	141

 See note on next page.

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AUGUST, 1845.

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CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	
SIAM.— <i>Extracts from a letter of Mr. Goddard,</i>	205
Invitation to China—Declined,	205
<i>Journal of Mr. Goddard,</i>	207
Death of Peh Chun—Out-stations—	
Death of Chek Nea Sue,	207
Revision of Chinese scriptures—Inquirers—Monthly concert,	207
"New Gardens"—Case of Chek Leng Chir,	208
Prevalence of theft—Scarcity of food,	208
Idola cast away—Promising inquirers,	208
Baptism of Leng Chir—Effects of patient continuance—Leng-kia-chu and Bang-chang,	209
Eagerness for Siamese tracts,	209
Death no respecter of place or person,	210
Candidates for baptism—Three baptized—Printing operations,	210
<i>Journal of Chek Chin,</i>	211
TAVOY MISSION.— <i>Letter of Mr. Mason,</i>	212
School for native assistants—Course of study,	212
Notices of pupils and assistants—Sau Qua-la, &c.,	214
General character of the school—Objections answered,	215
Comparative usefulness of well-trained teachers,	216
GERMANY.— <i>Letter of Mr. Oncken,</i>	217
Annual Report of the Mission,	217
Rest from persecution—Increase of Hamburg church,	217
Progress in Holstein—Seamen visited,	218
Ordination of Mr. Kohnert—Tour to Holland—Baptisms,	218
Memel—Lithuania—Designation of Mr. Doercksen,	219
Messrs. Hinrichs and Schauflier—Efficient missionary associations,	219
Ordination of Messrs. Sander and Steinhoff—Tract and bible operations,	220
MISCELLANY.	
<i>Baptist State Convention of Alabama,</i>	220
Letter of the Convention to the Board,	220
Reply of the Acting Board,	221
Extract from the Report of the Acting Board,	223
Report adopted by the General Board,	223
Resolve of the General Board,	223
MISSIONARY INTELLIGENCE.— <i>Letter of Mr. Day,</i>	223
Sickness and return of Mr. Van Husen,	223
<i>Letter of Mr. Potts,</i>	224
<i>Influence of Karen Christians on Burmans,</i>	224
<i>Missionary prospects in Burmah Proper,</i>	225
<i>Receipts of the first quarter,</i>	225
LETTERS FROM MISSIONARIES,	225
DONATIONS,	225

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CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	Preaching at Lent—Character of Greek preaching.	243
ADDRESS OF MR. BROWN, OF ASIAN,	<i>Letter of Mr. Buel,</i>	244
INTELLIGENCE FROM THE MISSIONS.	Wayland's Moral Science—Greek gym- nasia and schools,	244
ASIAN.— <i>Journal of Mr. Cutler,</i>	Miscellaneous notices,	245
Conversion of Batiram,		
234	OTHER SOCIETIES.	
TAIYU MISSION.— <i>Journal of Mr. Ben- nett,</i>	SOUTHERN BAPTIST CONVENTION,	246
237	AMERICAN INDIAN MISSION ASSOCIA- TION,	246
Korea New Testament—Visit to Mata,		
237	AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	
Population of Mata and vicinity—Church discipline,	MISSIONARY INTELLIGENCE.— <i>Letter of Mr. Judson,</i>	247
237	Sickness of Mrs. Judson—Expected de- parture for America,	247
Idolence and improvidence of the peo- ple,	CHEROKEES; <i>Letter of Mr. Jones,</i>	249
238	DONATIONS,	249
Influence of intemperance—Cases of discipline,		
238		
GREEK.— <i>Letter of Mr. Arnold,</i>		
240		
Bible class—Bible distribution,		
240		
Digest of the scriptures—Withholding "the joy of knowledge,"		
241		
Visit to the Piræus—Athens—Return,		
242		

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CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	Papacy and the Greek Church—Worship of the Cross and of Mary, 265
TAVOY MISSION.— <i>Journal of Mr. Bennett</i> , 253	Baptism—Government schools for girls—Charitable Institutions, 265
Second visit to Mata, 253	English services—Penitentiary system, 267
Wisdom of concentrated effort, 254	GERMANY.— <i>Letter of Mr. Oncken</i> , 268
Pgho village—The "Karen prophet," 255	Annual report of the Mission—Increase in Hanover and Brunswick, 268
Siamese frontier—Karens in Siam, 256	Baden—Stuttgart, 268
Applicants for baptism—Twenty-two baptized, 256	Oldenburg and Eastfriesland, 269
Resemblance of Karen dialects, 258	Memel—Lithuania—Prussian Poland, 269
Loke-chin yayat—Recollections of Boardman, 258	Bitterfeldt—Pomerania—Hessia, 269
Operations of the printing department, 259	Additions to Hamburg church—Prospects in Holland, 269
<i>Journal of Mr. Ingalls</i> , 259	SHAWANOE MISSION.— <i>Letter of Mr. Meeker</i> , 270
Church at Kabin—Baptisms, 259	Ottawa station—Painful bereavement—Obituary of David Green, 270
Hopeloss insensibility of heathenism—"The Spirit that quickeneth," 259	RECENT INTELLIGENCE.—FRANCE; Death of Mr. Foulboeuf, 271
Removal of church-members—Schools, 260	TAVOY MISSION; <i>Letter of Mr. Mason</i> , 271
Kabin re-visited—Baptisms—Village schools, 260	CHINA; <i>Letter of Mr. Shuck</i> , 272
Zeeon-yet—Karen idolaters, 261	Removal to Canton—Church constituted—Baptisms at Hongkong, 272
King's Island—Sickness of Mrs. Ingalls—Removal to Maulmain, 261	<i>Letter of Dr. Macgowan</i> , 273
MAULMAIN MISSION.— <i>Letter of Mr. Hansell</i> , 262	Emperor's edict—Toleration of Christianity, 273
Baptism at Cawdote—Value of bible distribution, 262	SHAWANOE MISSION; <i>Letter of Mr. Pratt</i> , 273
GREECE.— <i>Letter of Mr. Arnold</i> , 263	ELECTION OF ASSISTANT TREASURER, 274
Sabbath services—Colporting, 263	DONATIONS, 274
Santa Maura and Zante—Circulation of the "Moral Science," 264	

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THE
BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE
BAPTIST GENERAL CONVENTION.

VOL. XXV.

NOVEMBER, 1845.

No. 11.

CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	Distribution of books—Miscellaneous notices,	289
ASSAM.— <i>Journal of Mr. Brown,</i>	FRANCE.—Obituary of Mr. Foulboeuf,	290
Preaching tour—Conversation with brahmins—The Supreme God—Pan- theism,	SPECIAL MEETING OF THE BOARD,	292
Errors of the shasters—Measurement of distances—Comparative accessi- bility of Mussulmans,	MEETING OF THE GENERAL CONVEN- TION,	295
Amguri—Discussions—Inquisitiveness and docility of a priest,	OTHER SOCIETIES.	
Burman disputant—Inconveniences of travelling in India—Banyan tree,	<i>American Board of Commissioners for Foreign Missions,</i>	296
Ahom annals—Character of the Mi- kirs—Nowgong,	AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.	
GREECE.— <i>Letter of Mr. Arnold,</i>	RECENT INTELLIGENCE.— <i>Siam</i> ;—Let- ter of Mr. Jones,	296
Comparative claims of Corfu as a mis- sionary station,	Return of Mr. and Mrs. Davenport,	297
Prospects of the Greek Mission,	<i>Teloogoos</i> ;—Return of Mr. and Mrs. Van Husen,	297
Question of recall,	<i>Germany</i> ;—Letter of Mr. Oncken,	297
<i>Letter of Miss Waldo,</i>	<i>Cherokees</i> ;—Letter of Cherokee Dele- gates,	297
Claims of the mission school,	ARRIVAL OF MR. JUDSON ;— <i>Death of Mrs. Judson,</i>	298
An unremembered missionary,	DONATIONS,	298
<i>Letter of Mr. Buel,</i>		
Consideration of the claims of Greece continued,		

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348

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CONTENTS.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.		Destitution of Pgwo Karens—Their de- sire for instruction, 311
GERMANY.— <i>Letter of Mr. Oncken,</i>	301	Populousness of Dong Yahn district— Light increasing, 311
Obituary of Mrs. Oncken,	301	Jungle tour—Baptisms—Adoption of R. H. Neale, 312
Church at Hamburg—Its peace and en- largement,	301	A religious festival—Weak simplicity— Senselessness of idolatry, 312
Baptisms at Altheim—Imprisonment of Mr. Sander,	302	Visit to a pagoda, 313
Progress in Hanover and Brunswick,	303	Number of Pgwo Karens—Their intel- ligence and habits of life, 314
Effect of persecution at Marburg— Duchy of Oldenburg,	303	OTHER SOCIETIES.
Rise of Baptist churches in Holland,	304	<i>American Board of Commissioners for Foreign Missions,</i> 315
Pomerania—Denmark—Stuttgart,	304	<i>Sandwich Islands</i> ;—State of the churches, 315
ASSAM.— <i>Journal of Mr. Brown,</i>	305	Thanksgiving festival, 316
Departure for Tezpur and Gowahati, Name religion—Vain repetitions—The Kacharis,	305	Religion in Molokai, 317
Government school—Dhckeris—Tem- ple of Haju,	307	AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.
Arrival at Gowahati—Church organ- ized—Return,	308	RECENT INTELLIGENCE.— <i>China</i> ; Let- ter of Mr. Shuck, 318
Nowgong—Sacred lake of Bordoa— Fabled source and branches of the Ganges,	308	<i>Assam</i> ; Letter of Mr. Barker, 318
<i>Journal of Caleb,</i>	310	<i>France,</i> 319
MAULMAIN MISSION.— <i>Letter of Mr. Bullard,</i>	311	LETTERS, &c., FROM MISSIONARIES, 319
		DONATIONS, 320

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By the new Postage Law the term "newspaper" is defined to be "any printed publication issued in numbers, consisting of not more than two sheets, and published at short stated intervals of not more than one month, conveying intelligence of passing events." The Magazine is a work of this description; the Attorney General of the United States is understood to have decided that publications like the Magazine are to be charged with *only newspaper postage*.

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In addition to the protracted labor of the editors, the proofsheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose critical examinations and important suggestions the value of the work has been greatly enhanced.

Certificate of the Committee appointed by the American Baptist Publication Society.

The undersigned, having been requested by the Board of Directors of the Am. Bap. Publication and S. S. Society to examine the proof-sheets of 'THE PSALMIST,' edited by Rev. B. Stow and Rev. S. F. Smith, and to suggest such emendations as might seem expedient to render the work more acceptable to the churches throughout the country, hereby certify, that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

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United Testimony of Pastors of Baptist Churches in Boston and vicinity, numbering twenty-seven.

From an attentive and careful examination of the Psalmist, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

Sentiments similar to the above have been expressed by Pastors in New-York and vicinity, and in Philadelphia. Also by Professors in Hamilton Literary and Theol. Institution, and the Newton Theol. Institution.

RECOMMENDATIONS OF ASSOCIATIONS AND CONVENTIONS.

Miami (Ohio) Baptist Association.

Extracts from a Report by Dr. Lynd:

Your Committee recommend to the attention of the Churches, the new work called 'The Psalmist,' as worthy of special patronage. 1. It is exceedingly desirable that our whole denomination should use in the praises of the sanctuary the same psalms, hymns, and spiritual songs. To secure uniformity, we prefer 'The Psalmist,' because it is strictly, and from the foundation, designed for the use of Baptist churches,—is not surpassed by any Hymn Book in the world. 2. It has been prepared with the greatest care. In no instance has a Hymn Book gone through so thorough a revision. 3. It is a book of very superior merits. The Committee therefore recommend to the churches the adoption of this work as well calculated to elevate the taste and the devotion of the denomination.

Illinois Baptist State Convention.

Resolved, That, after an examination of the Hymn Book compiled by Messrs. Baron Stow and S. F. Smith, they cheerfully recommend it to the denomination as being superior to any other work of the kind ever before published, and advise its adoption and use among the churches.

Resolutions expressing similar sentiments have been passed by the following Associations and Conventions:

Kennebec, (Me.) Baptist Association.—Portsmouth, (N. H.) Baptist Association.—Boston Baptist Association.—Philadelphia Baptist Association.—Munroe, (N. Y.) Baptist Association.—Huron, (Ohio), Baptist Association.—Bethel (Tenn.) Baptist Association.—Alabama State Convention.—North Carolina State Convention.—Illinois State Convention.—North District Association, (Ill.)—Niagara Baptist Association, N. Y.—Rocky River, (Ohio), Association.

EXTRACTS FROM NOTICES AND REVIEWS.

From an extended notice in the Christian Review.

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It contains 1180 hymns. 303 are by Dr. Watts; Doddridge, 57; Mrs. Steele, 53; Beddome, 41; Montgomery, 33; S. F. Smith, 29; Kelly, 17; John Newton, 16; Charles Wesley, 12; Toplady, Stennett and Cowper, 10 each; Hoher, 8; Collyer and Heginbotham,

7 each; Bowring, Mrs. Barbauld, Dwight, Fawcett, and Mrs. Sigourney, 6 each; Hart, Hawes, Needham, and Scott, 5 each; Addison, Bathurst, Fellows, Gibbons, Hemans, Kippis, Tappan, Reed, and H. K. White, 4 each; Conder, Edineston, Judson, T. Moore, Noel, Raffles, Swain, and Wrangham, 3 each; thirty-two other authors, 2 each; and ninety, 1 each. The hymns are by 161 writers, besides pieces credited to fifty collections of hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to author nor collections.

From the New-York Baptist Register.

The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful, the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition,—there is something for every body and every occasion.

From the Religious Herald, Richmond, Va.

It has evidently been compiled with much care, and comprises a sufficient variety of hymns for all the purposes of worship. The work deserves high praise for its purity of style and expression. It has great and deserved merit, and as a whole is not only well adapted to the object aimed at, but superior to its predecessors.

From the Alabama Baptist.

This work is intended to be the Baptist Hymn Book; and, after a careful and critical examination, we are fully prepared to say, that it really deserves to be adopted as such, by the denomination. We think it decidedly superior to any collection of Psalms and Hymns ever before issued from the American press. In the number, variety, and adaptation of subjects, this volume exceeds all others. Here are admirable hymns on all the great doctrines of the Bible. There are also great numbers of hymns of peculiar excellence, adapted to revivals, camp meetings, protracted meetings, prayer meetings, conferences, and family worship. We earnestly commend The Psalmist to the attention of pastors and churches.

EXTRACTS OF LETTERS FROM CLERGYMEN.

From Rev. Geo. B. Ide, Philadelphia.

Such another collection of hymns for public worship, so beautiful in its execution, so natural, clear, and perfect in its arrangement, so varied, copious, and appropriate in its list of subjects, so lyrical in its structure, so devotional in its spirit, so scriptural in its sentiments, so sweet, pure, and elevated in its poetry, I do not believe the world can furnish, and I am certain the English language cannot. It is a work, in every respect, of such surpassing excellence, as to leave nothing in its department to be desired. All here, who have seen it, are delighted with it. If there be any true taste in our churches, it must speedily come into universal use.

From Rev. Spencer H. Cone, D. D. New-York.

I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship, in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

From Rev. William T. Brantly, Augusta, Ga.

Our denomination has been placed under lasting obligations to Brethren Stow and Smith, for the discrimination and taste exercised in the preparation of this work. A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist 'perfect in its kind, leaving nothing more to be desired for this department of worship.' I think your book only requires to be known to secure for it an extensive circulation. I submitted it to my church, at a recent meeting, and they at once determined upon its adoption.

From Rev. George F. Adams, Missionary Agent for Maryland.

I have no hesitation in saying, that I think it decidedly the best Hymn Book we have. I do hope that our ministers will exert themselves to have it introduced into all our churches. It is time we had one Hymn Book for general use. Let 'The Psalmist' be that book. Let our preachers be as active as those of the Methodist Episcopal church, and it will be done.

From Rev. C. D. Mallory, Ga.

The object of this communication is, to enquire if you have made any arrangements to supply our section of the country with your new Hymn Book, the Psalmist. I am very anxious to have it generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

From Rev. A. D. Sears, Louisville, Ky.

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, east, west, north and south, must see the propriety of sustaining one Hymn Book common to the Baptist Church. The Psalmist is that book.

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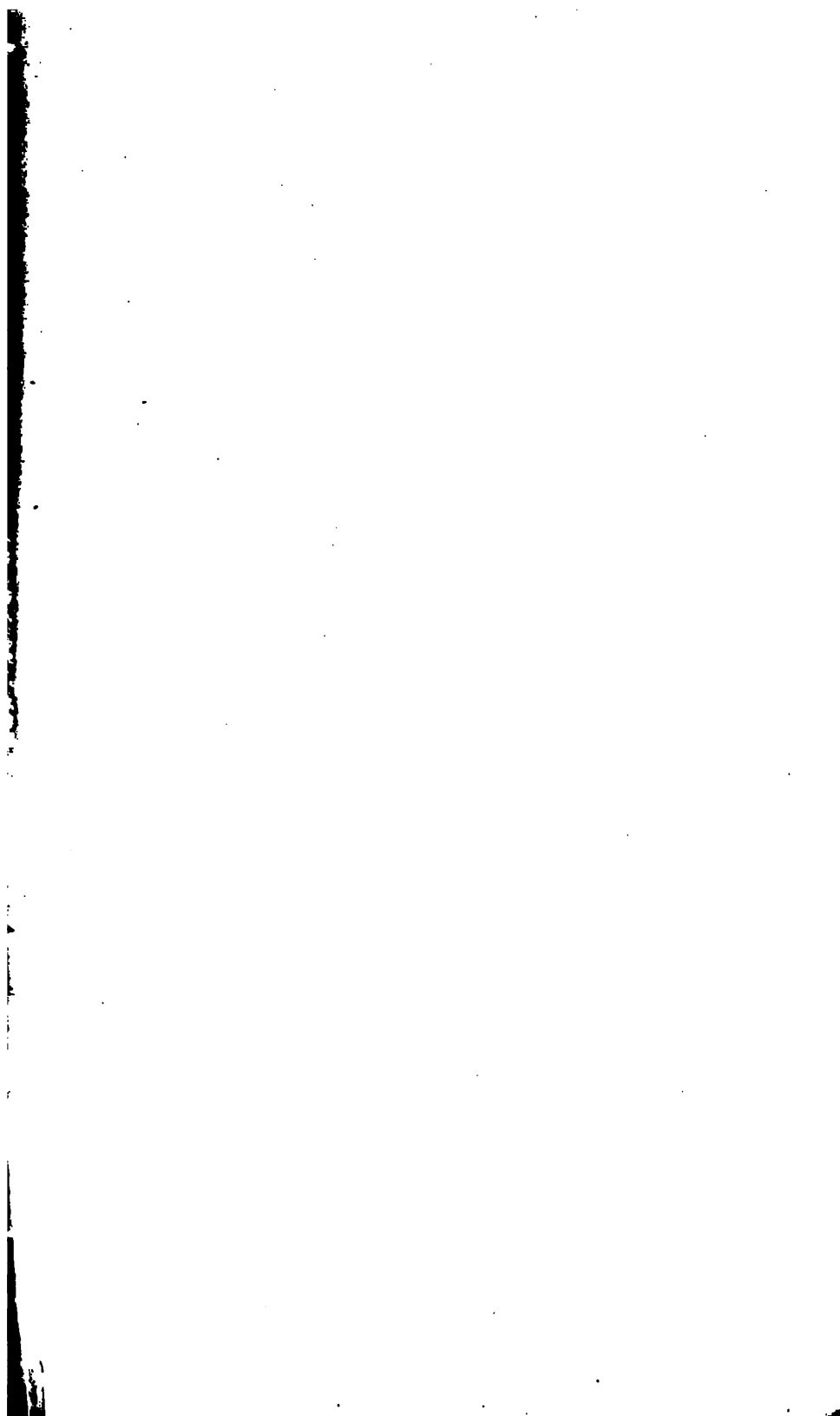
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